VOL. XI.—No. 48. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 568.

THE CHURCHMAN.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, FEBRUARY 5, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

Πίςις, Ἐλπὶς, Αγαπη, τα τρία ταῦτα.
1 Cor. xiii. 13.

I.

FAITH.

When far upon the pathless sea,
Day after day, the venturous bark
Is wildly driv'n;
And rocks and shoals are on the lee,
And clouds and tempests dark
Obscure the heav'n:

Nor Sun,
Nor Moon,
Nor from the North,
The Mariner's star
Is trembling forth
Amidst the elemental war!

Still there is one,
Through day and night,
True to its trust, fails not, nor moves:
Though Star and Sun
Should take take their flight,
Still lingers at the point it loves!

So, toss'd upon the seas of life,
Though falsehood triumph and misfortunes low'r,
Far, far beyond the winds of strife,
Affianc'd there with magnet power:
And on the stormy wave,
That rocks her frail abode,
FAITH true to save,
Points to her GOD!

II.

HOPE.

Sweet Angel thou, when fallen Man,
By all deserted, and expell'd from bliss—
Thou, thou alone, didst only deign
To follow him from Paradise!
So Heaven's Moon,
Amid the lightnings of the thunder-cloud;
Rains radiance down,
And smiles on Nature in her angriest mood!
Her peace not ev'n
A breath shall mar,
Whose HOPE and Star
Is fix'd in Heav'n!

III.

LOVE.

When fall around the shades of Night,
And Day has sunk beneath the West:
The Eagle in his lofty flight,
Bathes his wings in golden light—
And bears it on his crest!

So thou, Religion, when Earth's bloom,
And all its feverish dreams are fled:
When shadows thicken round the tomb,
And hearts are cold and hopes are dead:
Thou, only thou,
Triumphant rise to endless day!
And in the light of Heaven's ray,
The gloomy shadows fly!
And on thy brow,
And in the wavings of thy hair,
A holier Light shall settle there;
Whose beams shall never die.

A Light—that only lives above,
As fair as Hope—than Truth more bright:
Heav'n's first-born Light,—
Eternal LOVE!

Y. R.

From the London Morning Post.

The violent Radical papers, joining with the Conservative papers of the ultra-Protestant, or Low Church party, are doing all they can to heap insult and obloquy upon those who express their devotedness to the Catholic Church of England. It is an unhallowed alliance of Radicals and Infidels, with Conservatives and ultra-Protestants. Thank GOD, the party of the High Church—the friends of the Oxford school—have not among them, nor with them, any but those who look upon revealed religion with faith and reverence.

The writers of the Low Church party, or "Evangelicals," as they are called, have with them the writers of the no Church party. They work at the same anvil, forging calumnies day by day, to be launched at the cause of obedience and reverence throughout the land.

Under the pretence of warning the public against what they call Romanism, or tendency to Romanism, in the Church of England, they are trying to *drive* men of the High Church party, both clergy and laymen, into the Church of Rome. That is their grand object, and some small success they probably may have, which, however small, they will endeavor, by making an immense noise about it, to render of great effect.

We have repeatedly granted, when taking retrospective views of the more recent history of the Church of England, that at no very distant time the fervent, earnest, zealous piety of the Church was almost entirely with the ultra-Protestant or "evangelical" party. We have shown the vices and extravagances—the vanity, and ostentation, and love of popular display into which this party gradually advanced, not indeed, through their piety, but through the un-Catholic presumption which accompanied it—through the pride in their own judgment as to spiritual things in which they were accustomed to indulge.

Then arose the High Church party, or Oxford school, combining the fervent, earnest life-giving piety which had distinguished the Evangelicals, with a vast quantity of scholastic learning relating to the earliest days of the Church, and a dutiful devotedness to the authority of the Catholic Church as instituted by the Apostles.

The growth and extension of that High Church party has been wonderful. Such has been its influence upon the general mind, that ecclesiastical institutions which a few years ago were almost tottering before the rude blasts of popular violence, now stand fast; being strong in the public respect, and in the enthusiastic attachment of those who have been nourished with High Church principles. And, at the same time, the influence of mere preaching and speechifying has died away, and the "Evangelicals" have felt themselves, as a party, sorely weakened, even where they had been strongest.

Hence the odious union now formed against the High Church party. The Radicals hate them from a political cause. They are the fervent supporters of establishments derived from antiquity, and the Radicals desire to dash all such establishments to the ground, not leaving one stone standing upon another. The "Evangelicals" hate them, because they are not of their party—because they are adverse to the schemes of individual pride—because they venerate old forms and old reverence in ecclesiastical matters—because they discountenance extemporaneous preaching, and the utterance of addresses to the Deity according to the fancies of the moment, and the language which various sorts of education may suggest—because, in fine, they have taken away that authority and guidance in matters of religion, which certain eloquent and self-confident men exercised, and have given it to the Church.

Both these parties—the Low Church and the no Church—are very well aware that of all antipathies connected with religious errors in England, the most popular is antipathy to Romanism. Suspicion and detestation of Romanism, chiefly on political grounds, has been associated with Englishmen's notions of liberty for the last two hundred years. Even the very sports of children teach them to hate Popery from their tender years. Because, then, the surest way of bringing the High Church party into odium was to accuse them of Popery, they have been thus accused. It was from no sense of truth or justice that this cry of "Popery" was sent forth against the Anglo-Catholics, but simply with the view of making a strong popular prejudice available against them. Far be it from us, however, to assert that all those persons who now cry out "Popery," as soon as the Oxford school is mentioned, have no belief in the justness of their reproach. We know that very many of them have, because they have been misled. Their prejudices have been successfully operated upon, and they sincerely believe in that danger of Popery which has been cunningly and wickedly inculcated upon them.

But though there was no danger of Popery in the Church when this cry was for party purposes set up, we do not say that there is now no danger of more Popery being created out of the Church, to the weakening of the English Establishment. We warn these well-meaning persons who have been misled, that they are by their outcries doing the work of Rome. They are, we repeat it, driving the weak-minded into the Romish Church, who would never have dreamt of going there, had they been allowed without persecution to follow the Anglo-Catholic tenets so plainly set forth in our Book of Common Prayer. We warn these anti-Popery professors, that the danger of what they are doing is exceedingly great; not that they will shake the strong-minded, or prevail against pure Catholic principles; but in all extensive parties there must be weak men, even on the right side—men who cannot stand against persecution; and who will therefore take shelter where shelter is to be found, and make a compromise with error, rather than sustain perpetual conflict for the sake of truth.

A letter has reached us, addressed to the Rev. P. C. Golightly by the Rev. W. Palmer, fellow and tutor of Magdalene College, which indicates more than anything we had previously seen, the strong feeling which now exists between the ultra-Protestant and Anglo-Catholic parties. We have been—we may almost say—astounded by the general tone and occasional expressions of this letter. It shows, indeed, that this contest between High Church on the one side, and Low Church and no Church on the other, is advancing to a very serious crisis. Throughout Mr. Palmer's letter there seems to be a sense of burning indignation, compressed with a strong hand, but palpable enough, and flashing out sometimes as though no control could entirely suppress it. The object of the letter appears to be to reply to a charge brought by Mr. Golightly in the columns of an Evening paper against certain members of the University of Oxford to this effect:—"That instead of fighting under their proper banner, they have hoisted the flag of Anglicanism, and under those false colors are taking advantage of their respective positions as fellows of Colleges and clergymen of the Established Church, to propagate Romanism, and to oppose Primitive views."

The answer to all this is certainly given with a sternness which ought to make Mr. Golightly go heavily enough for many a day, and in penitent sackcloth mourn for the mischievous rashness of himself and his party. But men who try to discourage reverence are not likely to be thus affected.

We propose at another opportunity to return to a consideration of some of the matters suggested in Mr. Palmer's letter.

From the same.

We reiterate our charge against the ultra-Protestant party and their allies, the infidel or no Church party, of trying to drive members of the Church of England into the Church of Rome. At the very moment that they are loading Rome with reproaches, and describing anything like peace with it as a crime worthy of all abhorrence, they are doing all they can to drive into it men who at present are content to remain within a communion which protests against the errors of Rome. This is the sincerity of ultra-Protestants and "philosophical" infidels—this is the upright conduct of the united Low Church and no Church parties! Many of the individuals in these parties are not aware of what they are doing, but their leaders know well enough the point to which their party persecution tends, and because they know it they persist in their course. To get rid of rivals whom they fear and hate, they would send them even into the Church of Rome. They do not care about adding to the power and influence of that Church, because it cannot come into competition with them—it cannot take away the leadership which they desire in the Church of England. But the ardent votaries of High Church principles within the Anglican pale have done this, and may do it yet more; and therefore they are to be driven away to Rome, or anywhere, so that they may be but driven away.

And the Romish Church is no doubt artful enough to take advantage of this state of things, and to smooth the way as much as possible for the reception of those Anglican Catholics whom ultra-Protestants and infidels would drive out of their own Church. Behold, then, what is presented to the weaker sort among the Anglo-Catholics. On the one hand are reproach and persecution—all their faults observed—even their private conversation caught at for something that may be cast into their teeth—even their most honorable exertions misrepresented, as if they arose from devotedness to the very errors which they labor to expose. On the other hand is Rome, ready with a mild welcome, and assurances of forbearance, if not of indulgence. And who are they that impart to all these circumstances their peculiar danger? Why the ultra-Protestants and the infidels, pushing weak men into the very peril from which they ought to be turned away.

The Anglo-Catholics ask for no more than to be permitted to keep to what all the members of the Church of England protess to abide by, and to reverence. They ask no more than to hold by the Book of Common Prayer of the Church of England. Why persecute them for this? Why attempt to drive them away, because they are desirous of attending more closely to the Prayer Book than others are? If certain persons conceive that the Prayer Book of the Church of England contains heresies of the Church of Rome, that may be a good reason *to them* for quitting the Church of England, but it can be no good reason for driving others who are faithful to the English Prayer Book into the Church of Rome.

One of the prominent agitators in the ultra-Protestant prosecution has represented in print that a member of Magdalene College, after a few months absence from Oxford, "had expressed his surprise and concern to find that a great change had taken place in the opinions of certain of his friends; that the *via media* was deserted; that Rome was no longer regarded as a schismatical community, and that there was a strong desire for reunion with her."

In reply to this, Mr. Palmer, of Magdalene, the gentleman alluded to, says that he expressed no surprise whatever. "On the contrary," he says, "I shall be greatly surprised, so long as the present system continues, if the number, not only of undue favorers of Rome, but of absolute defaulters to her communion, should not increase rapidly every year. This I must of course regret, inasmuch as I am deeply convinced, in spite of outward appearances, that the Church of England is intrinsically Catholic, that it is our duty to belong to her as such, and that it is a great sin to leave her."

And why is he not surprised at the tendency towards Rome which now begins to appear, and to appear, not in consequence of Anglo-Catholic doctrine, but of ultra-Protestant persecution? So long, he says, as influential members of the Establishment "publicly disclaim Catholicism, and *invite* and even *urge* their brethren to quit the 'Protestant Establishment' on the ground that it is absolutely dishonest to hold Catholic principles within its pale, I cannot be in the least surprised that *imaginative*, or *impatient*, or *imperfectly informed* minds should feel a strong temptation to take them at their word, and to act upon their truly Protestant suggestions. It is not unnatural for such persons to suppose that a Church can scarcely be Catholic whose rulers do not consistently and unequivocally assert to themselves that holy title, and which is viewed as a mere political establishment of Protestantism by the civil government. Indeed, Sir, I do not think that you do them justice when you accuse them of dishonesty. I have no manner of doubt that they are held to the Church by very strong and good motives, that they sympathise with you most heartily in wishing themselves that they were cast out from this University, and excommunicated by the Church, IF the Church really is, as you suppose, essentially Protestant, *and they have no right to be Catholics in it*, and, at any rate, that an end should be put by legitimate authority to the present most cruelly perplexing and ambiguous state of things."

All this will suggest very painful reflections, but it is right that the real state of things should be known, and that they who unthinkingly range themselves with the ultra-Protestant persecution should see what is happening in consequence of that persecution.

At the same time let no one on the other side for a moment suppose that there is the smallest amount of real sound reason or excuse for any member of the Church of England turning to Rome. The articles of the Church of England are expressly against that, whatever Tract No. 90 may be by some supposed to teach. Communion with Rome cannot happen without abandonment of the English articles, and let all who have vowed allegiance to them beware how they venture for a single moment to tamper with the fidelity to which they are pledged.

COMMUNICATIONS.

For the Churchman.

INFALLIBILITY OF THE POPE.

The Paris correspondent of the National Intelligencer, who is generally known to be Robert Walsh, Esq., furnishes us with the following information:

"A formidable polemic, an experienced tactician, has just taken the field, and will, I presume, engage the attention of theologians, and all investigating Christians and infidels throughout Europe. I refer to two large octavos, (price twenty-five francs on vellum,) entitled *Examination of the Doctrines of Gibbon, Strauss, and Salvador, respecting Christ, his Gospel, and Church*; by MARIE NICHOLAS-SYLVESTRE GUILLON, Bishop of Morocco, and Almoner to the Queen of the French. The Bishop was Professor of Sacred Eloquence to the Theological Faculty, and has published original works and critical editions without number. No French divine is thought more profoundly versed in the Fathers and Christian learning and abstruse philosophy, ancient and modern. At his advanced age, he has ventured upon an arduous task. He administered, when Bishop of Beauvois, the last sacraments to the famous Abbe GREGOIRE, who died under the ban of both Church and State. Being *denounced at Rome* for that act, he published a defence of his Christian charity to a repentant outlaw, and *relinquished his see without waiting for the Papal decision. The Pope soon after invested him with his present title.*"

The Right Rev. "Bishop of Arath, and coadjutor of the Bishop of Philadelphia," in his "Letter on Christian Union, addressed to the Bishops of the Protestant Episcopal Church," exhorts them thus: "The will of our heart and our petition to GOD is for you unto salvation, and we count as dross every worldly advantage to gain to the Church of CHRIST your souls, and the numbers whose eternal destinies are bound up with yours. In the sincerity of our souls we have wished to be ANATHEMA from CHRIST for your sakes; and we are ready to advance to the utmost limits to which the divine law allows us, in order to facilitate your return, that we may embrace you with all the warmth of fraternal affection." "Look up, we entreat you, to that chair [in Rome] which amidst the wreck of empires remains in its sublime elevation. Dynasties have passed away, and even within our days the occupants of thrones have changed like the actors on a stage; whilst the successor of the fisherman continues to sit in the chair of unity, repeating without regard to the prevailing prejudices of the day, the *unchangeable* maxims of religion, and presenting the *lasting miracle* of a power serene and secure amidst the storms of a convulsed world, and baffling by its clear and deep tones the efforts of hell to drown divine truth, in the discordant sounds of erring teachers."—P. 15–16.

He had previously said, that "the power of the Bishop of Rome as successor of St. Peter over all the Church, is defined by the Council of Florence, and is embraced in the profession of faith which contains a promise of *true obedience* to the vicar of JESUS CHRIST;" that the Papal Supremacy "is the Rock on which the whole edifice of Christianity rests in immovable firmness; this is the essential centre of unity around which all the faithful must gather in harmony of faith and obedience;" and lest the "pride" of our Bishops should "revolt at the bare mention of an authority superior" to their own, he had endeavored, after the manner of Dupin, who corresponded with Archbishop Wake, to "avoid shocking their sensibilities"—by telling them in the most persuasive and soothing tones that "a Catholic bishop is nowise fettered in the exercise of his rightful prerogatives, by the consideration that he is responsible for their abuse to a distant superior."—P. 11 and p. 13.

Here, Mr. Editor, are works and faith, practice and preaching—the acts of the Romish Bishop of Beauvais versus the doctrine of the Romish Bishop of Arath.

But let us suppose for a moment that the two living prelates are in agreement, that the "harmony of faith and obedience" is theirs, I wish, then, to ask a few questions. In case our Bishops, (who, it must be candidly admitted, are rapidly approximating to what two of their number pronounce, *ex cathedra*, to be the "wicked abomination," the detestable heresy of the mystic Babylon, the Romish doctrine of Justification,*) in case our Bishops go over to Rome, and are followed by their Presbyters as good Catholics, what, let me inquire, are the *rightful* prerogatives which they will be allowed to exercise, what constitutes the *true obedience* that they will owe to the chair at Rome?† St. Paul, in his directions to the first Bishop of Ephesus, enjoins that a Presbyter (elders and overseers being at that time synonymous terms,) should be the husband of one wife, and should have his children in subjection with all gravity; in his charge to the first Bishop of Crete, he enforces the duty of exhorting and rebuking with exclusive authority; μετὰ πάσης επιταγῆς. Let no man, he continues, *despise* thee. 1 Tim. iii. 2.; Titus ii. 15. Must Presbyters who are married, then, while they follow the example of the august personage who sits in sublime elevation at Rome, the very personification of "UNITY," must they in becoming Papists abandon their wives and children, and thus compel the former to violate the 7th commandment, (see Mat. v. 32,) and free the latter from the salutary restraints of parental authority?—Should the Pope, the grand exemplar, command it, and the Bishops forbid it; what then? Would *they* not be "denounced at Rome?" Nay, would they not "relinquish their sees without waiting for the Papal decision?"‡ Some, peradventure, might have firmness enough to protest that the power of rebuking was exclusively theirs, and that they would not be despised; they might "publish a defence of their Christian charity" in providing a father for the fatherless and a husband for the widow, "their avenger," (as Bishop Kenrick, on p. 12, calls his master the Pontiff,) "their avenger, when they would otherwise have been trampled under foot with impunity;" and thus by an appeal to "omnipotent public opinion," they might force the VICAR to re-invest them. But in what, then, would consist their obedience? Where should we discover *his* "unchangeable maxims?" How would the "lasting MIRACLE" appear to the astonished world? What would become of the "whole edifice of Christianity," the "immovable firmness" of its Rock having vanished? Oh, Sir, this doctrine of Papal supremacy is too preposterous to be tolerated by intelligent and honest minds for a moment; and if the Rev. Waldo Sibthorp and fifty other highly "evangelical brethren" could be found to digest it, it would only prove, (as SOUTH somewhere expresses it,) that Puritanism and Popery were like Romulus and Remus, twins suckled by the same wolf. For myself, I want no "centre of unity" but the "Sun of Righteousness," no rock for the edifice of Christianity but that which sustained the Jews in the wilderness; and "that rock was CHRIST."—And although Bishop Kenrick, in the fulness of his love and in the sincerity of his soul, were to affirm that he wished to be *Anathema* for my sake, I should beg leave to reply, that absolution in the Romish Church is too cheap to allow me to think of it. He might relinquish every thing to-day—but to-morrow he would be "reinvested."

MELANCTHON.

Indiana, Jan. 14, 1842.

* The proof of this is abundant. St. James, says the "Pastoral Letter" of 1841, "shows that if Abraham had not *obeyed* GOD's command, his faith would not have been reckoned to him for righteousness." "GOD, in his wisdom and goodness, has been pleased to set before us this very remarkable case of the *obedience* of faith for an example and encouragement," &c. "Justification (says Dr. Pusey) is gained by obedience in the shape of faith," and this (says the Bishop of Ohio) is a part of the so-styled *Oxford Divinity*. *Charge*, endorsed by Bishop Meade, p. 156.—"As St. James says, (remark the authors of the "Pastoral Letter," 'you see how that by works a man is justified, and not by faith only.' 'The tree is known by its fruits;'" 'by works is faith made perfect,' its *fruitfulness* and its life are shown. We are justified by works as being the *fruits which make faith valuable.* Hence it is said that we shall be *judged* according to our works, or according to the fruit which our faith produces." Faith, they continue, "*avails* as producing the new creature; and as with the heart man believeth unto righteousness, 'the keeping the commandments of GOD' *also* avails. These are works by which *faith is made perfect.*" Again say they, "that which *avails* is faith which worketh by *love*. By such works it is that faith is made perfect. With *this* addition you have a comprehensive view of what is necessary to your salvation in JESUS CHRIST. 'Love is the *fulfilling of the whole law.*'" "*Romanist* writers (say Bishops M'Ilvaine and Meade) speak of a *fides formata*, or formed faith—that is, a faith clothed in, or made *perfect by* all the fruits it should produce, and so justifying by its *fruitfulness.* They say that when the Scriptures speak of justification by faith, they mean a faith not merely working by love, but formed *with* love, and *availing* through love, and of course, through all that *fulfilling of the law* of which love is the parent grace." *Charge—note*, p. 101. "That faith derives any of its justifying virtue from these fruits, which are NOT its life, but its *evidences* of life,¶ we hold it of great importance to deny." We apprehend, continues the *Charge*, p. 103, that here "is the point of divergency where lies the unseen origin of those very errors [denounced on p. 29 as proceeding from the head and heart of *Antichrist*] which have for their legitimate issue when carried out, nothing less than justification by *inherent*, and therefore by *our own* righteousness." Without obedience to GOD's word, says the Pastoral Letter, "faith is *dead*." Its unmetaphysical authors, therefore, not having distinguished properly between that which makes life and that which is an evidence of life, must one and all be admitted to be travelling towards Rome! Q. E. D.

¶ As the *body without the Spirit is dead*, says the Apostle, so faith without works is dead also. *Quere*; Does the Spirit give life to the body, or is it only an evidence of life? It ought to be here observed, that the work on Oxford Divinity so highly lauded of late by Bishop Meade, is an enlargement (on the point of Justification) of the Charge here quoted.

† I take it for granted, that re-consecration would not be required. Bishop Kenrick, whose language is not unmeasured, styles our prelates *Bishops* of the Protestant Episcopal Church, says that he desires them to be reconciled to the *Parent* Church, (they being children led astray,) and affirms that "to admit the authority of the Pontiff in the government of the Church," "is *alone* required as a condition for communion." Pages 6 and 12.

‡ The Papists might reply to this by quoting Mat. xix. 29. By comparing this passage, however, with Mat. x. 34–37, 1 Cor. ix. 5, and those quoted in the essay, we must come to the conclusion, that where relatives by their *direct* determined *opposition* endeavor to hinder the progress of the Gospel, they are to be renounced,—in all other cases cherished. Bishop Kenrick's invitation to our Bishops I regard as a well meant effort to persuade them to break the seventh commandment.

For the Churchman.

PROTESTANT BIGOTRY.

Mr. Editor,—In looking over the "Commercial Advertiser" a week or two ago, my eye caught a very imposing advertisement headed "Programme of the Winter Course of Lectures, 1841–2, of the Protestant Reformation Society, to be delivered in the Broadway Tabernacle, on Thursday evening of each week,"—and at the bottom was affixed the *price* of this literary entertainment: "Season ticket to admit a lady and gentleman $2!!" First and foremost among the "Defenders of the Faith," appears the name of the redoubtable Dr. Brownlee, D. D., and President of the Society.

The third lecture is announced as follows:

"The Rev. Dr. Miller, of Princeton—on the best means to oppose and *exterminate* Popery: motives to the manner of successfully employing them," &c.

The eighth lecture is thus announced:

"The Rev. Mr. Berg, A. M., of Philadelphia—on the *immorality* of Popery."

Now, I can easily conceive why no *Roman Catholic* has taken exception to this public attack on his faith: he knows full well, from past experience, that the Roman Catholic Church in the United States, is under many and deep obligations to Dr. Brownlee and the Protestant Reformation Society, for the great aid they have given, however unintentionally, to the cause of Catholicism, and he therefore secretly rejoices at their misguided zeal, which, all true Catholics look upon as one of the means appointed by divine Providence, to strengthen and extend the mother Church!!

But, Messrs. Editors, I, as a Protestant, protest against this improper alliance. I am in favor of liberty of conscience in the broadest sense, and I admire the untiring labors of the Roman Catholic clergy to watch over their flocks, and to extend their numbers by fair reasoning or impassioned eloquence,—but they are increasing so fast in all directions, I do think they no longer require *this uncalled for assistance* of the Rev. Dr. Brownlee and his coadjutors. On the contrary, it appears to me, that the spiritual labors of these Protestant parsons might be much better and more appropriately applied in endeavoring to heal the breaches which have existed for some years past, in the great Presbyterian family—to which I believe most of these gentlemen belong—and in framing a *new* creed from the "Westminster Confession," or explaining *the old one* in such terms that both parties can now unite in deciding exactly what *the fathers of their Church really meant them to believe!!* When I read the advertisement alluded to, it recalled to my mind a conversation I had with a worthy Irish Roman Catholic clergyman some years ago, shortly after Dr. Brownlee commenced his first public attack upon the Roman Catholics. This priest had removed to Vermont when his Church could not boast of a single chapel within the borders of that state; at the time I speak of, he had succeeded in establishing some half dozen different congregations.

I said to him, "Well, Father ——, how do *you* stand all this abuse of Dr. Brownlee—does it not arrest your progress?"

With a genuine Milesian smile, he replied, "Sure, sir, it is what I prayed for on my first arrival in Vermont—*a little spice of persecution*—for I found the poor Catholics so scattered among the Protestants, they were ashamed at times to *show their colors*, the good people there, who knew no better, were so much in the habit of ridiculing them,—but the moment Dr. Brownlee and his aids, called them openly, *idolators, and ignorant slaves to a blind faith*, their Irish pride was touched—they remembered the 'Island of Saints' where they were born, and crowded round me wherever I went, and no longer refused to attend mass, until now, *I am puzzled to find priests fast enough for their wants!!* May the LORD long preserve Dr. Brownlee, and give him strength of lungs, for he is *the best friend to the ould Church is this country!!*"

This is no fiction, but a true story, and it teaches a lesson to bigots of every persuasion, if they would only read it aright. I have frequently heard the same sentiments repeated in different language by other Roman Catholics, clergy and laity; and if these Protestant lecturers were only aware of the perfect complacency with which Bishop Hughes and his clergy regard their puny efforts "to *exterminate Popery*," they would probably employ their talents to some *useful* purpose!!

What would be thought of Bishop Hughes and the Rev. John Power, if they were to publish a notice like the following in any of our newspapers?

"LECTURES ON HERESY."

"1st Lecture. The Rt. Rev. Bishop Hughes, on the *fatal delusion* of Protestantism—means of *exterminating* it," &c.

"2d Lecture. Rev. John Power, on the *immorality* of the Reformed Clergy."

"Tickets $2 each—money to be used in praying for the souls of poor ignorant but pious Protestants out of purgatory."

And yet, if liberty of conscience mean anything beyond mere words in this country, where no religious sect is *specially* protected above others, such an advertisement would be just as proper to emanate from Bishop Hughes, as the one I have quoted from the "Commercial Advertiser." But, if it were to appear, what an outcry would be raised throughout the country against the bigotry and intolerance of the Papist! I even doubt if a Protestant mob would not be collected on the evenings of the lectures, and a forcible stop put to the labors of the bishop and Mr. Power!

When we recollect that public attacks upon the faith and practice of Roman Catholics have been continued for nearly twenty years, by such monomaniacs as Dr. Brownlee, can we be surprised that the Roman Catholic clergy should doubt the expediency of permitting the children of their flocks to receive their earliest education and first impressions in schools *essentially Protestant*, and where the tendency inevitably must be, to lead them *from Catholicism and towards the reformed faith?*

I have purposely avoided noticing the "Programme" of Dr. Brownlee, for nearly a month, to see if any of those newspapers which have been so loud in their declamation against Bishop Hughes for what *they* term his "attacks on the Public School Society," would utter a word of disapprobation against the *moral persecutors* of his Church, who thus so calmly sit down to devise the best method of "*exterminating Popery!!*"—but alas! not one word that I have seen has been uttered, and lest an inference might be drawn that the whole Protestant community sanctions such an outrage upon the feelings of a numerous and respectable body, I, for one, raise my voice against it—and I would say, with all due respect to these polemical divines, that if it should please Divine Providence to convert Romon Catholics in our day, He will adopt means more consonant with the mildness of our Saviour's mode of convincing, than their "Programme" of lectures promises to be!

January 20. HIBERNICUS.

For the Churchman.

A PRESBYTER TO "PIUS ÆNEAS."

The arguments in your communication to Rev. E. M. J., when examined a little, do not appear so much to substantiate the justice of your cause, as to afford complacency to yourself.

You say: "What reason, then, has E. M. J., or any body else, to complain of the expenses of the Society, when, by barely naming the object for which they wish to contribute the whole amount of their money, the Church Society does not tax them a single cent for its support?" This is a mere sophism in the argument. What difference does this make in the expenses of our missionary agency? If it must draw from the missionary collections sent into its treasury, what it now does to defray its own expenses, it may as well draw these funds from my parish, as from a neighboring one. It is so much taken from the missionary treasury. This we contend is wrong; for it not only cripples our missionary operations, but the Church is paying that agency altogether out of proportion, to what she is paying the great body of her clergy, who are equally deserving of her liberality. It is therefore an ecclesiastical wrong. That agency may well say to some parishes, send us your funds, and name your object, and what you contribute shall go as you direct. Why? There will be funds enough sent in from other parishes to pay us our salary, &c. &c., and we can therefore spare your contributions for the objects you name; for if we do but get our noble support, we care not whether it comes from York, or the city of Brotherly-love!

But you say: if our "brethren, out of a desire to obey the Church, are willing that a certain portion of their collections should sustain a half-a-dozen secretaries, (if they choose,) what right, I pray, has the Rev. E. M. J. to say a word to them?" Here is another sophism. Does a desire to obey the Church make that right, which is in itself wrong? We obey the voice of the Catholic Church because what she teaches is consonant to reason and Scripture. But what the Board of Missions recommends in respect to the expenses of our missionary agency, does not address itself to our reason, nor to our knowledge of what the Scriptures teach of distributive justice. May our brethren, then, support a half-a-dozen secretaries if they choose—these secretaries not any more necessary than the present enormous expenses of which we complain? Is this to be good stewards in GOD's house, and may they lawfully make such a use of the treasures of His sanctuary? Methinks the Scriptures teach something on economy and proper management in these matters. Methinks they require us from five talents to gain five more; or else we are to expect the doom of wicked and unprofitable servants. Besides, you lose sight, in what you say, that our missionary agency must be properly conducted to enjoy the confidence of the Church; and if it have not this confidence, then it is an evil rather than a blessing to the Church; for it only tends to quench the zeal of the clergy in collecting the funds, and of the laity in giving of their substance to extend the Church. The Rev. E. M. J., therefore, has a "right to say a word to them." It is made his duty by virtue of his office, and the duty of every other clergyman, to speak forth, and endeavor to have that remedied in a lawful manner, which is injurious to the Church.

You proceed: "There are others besides the Rev. Mr. J., who disapprove of our present missionary organization, (as, for instance, the excellent Bishop of Vermont, whose objections extend beyond mere dollars and cents, to the very principles on which the organization is founded,) yet all make it a matter of conscience to comply with the existing regulations of the Church."

What then! are there Catholic bishops opposed to the "very principles of our missionary organization?" and are there Catholic bishops, presbyters, and laymen, opposed to it on the score of "dollars and cents," its extrava-

gance? What a blow you have here given to your own cause! You have condemned it in a twofold point of view! Yet you would have us keep our voices silent, and not seek the reform of an evil, fastened on us rather by the tact of a few individuals, than by the deliberate judgment and unanimous consent of the Church!

Such arguments may do for "Pius Æneas," who has now, as he had of old, a bad business to justify; and he may now, as he did then, claim a divine warrant for what he does; but after all, the conduct, the practice, the principle, the equity involved, will show how far the divine approbation is concerned. We commend him to his reflections. A PRESBYTER.

For the Churchman.

THE PHŒNIX.

The word "Phœnic" or "Poinic," says BRYANT, was the Canaanitish and Egyptian term for great honor, composed of Anak with the Egyptian prefix; and signified a Lord or Prince. It was bestowed upon many things which were esteemed princely or noble; and hence the red or scarlet color, appropriated to honorable personages, was styled phœnic. We are told that the palm-tree bore the same name, and that it was spoken of by the ancients as a stately and noble tree; being esteemed by them as an emblem of honor, and made use of as a reward of victory. Mercury is represented with a palm branch in his hand, and many of the ancient priests used to stick them in their sandals. The Jews carried boughs of the same at many of their great festivals, particularly at the celebration of their nuptials. The righteous, says Scripture, shall flourish like the palm-tree; and the blessed in heaven are represented as standing before the throne in white robes, with branches of palms in their hands. When our Saviour made his last public entry into Jerusalem, the people spread palm-branches in his way; and, bearing them in their hands, accosted him as their king.

The bright palm color among horses was called phœnic, and the branch of the palm was called Bai in Egypt; hence the word 'Bay,' in our language, as applied to this color among horses. They also gave the name of Bai to the soul, as they thought the palm-tree immortal; or, if it did die, it recovered and obtained a second life by renewal: Hence, says Bryant, the story of the bird Phœnix.

Our notion is different. As all fable is founded more or less upon truth, we suppose the term Phœnix to have been anciently applied, by way of eminence, to the *Eagle*, the bird of Jove, and who was thought to have constant intercourse with the Deity; and we are the more confirmed in our conjecture, by finding the Phœnix frequently called the 'bird of Jove,' which we think at once identifies them. And if we will examine into the natural history of the Eagle, that king of all birds, we shall find it, in every way, meriting the title Phœnic. It is sometimes represented as standing with expanded wings at the feet of Jove, and at other times perched upon the top of his staff.

Perching on the scepter'd hand
Of Jove—
With ruffled plume, and flagging wing;
Quench'd in dark clouds of slumber lie
The terror of his beak, and lightning of his eye.

The ancients supposed that this bird renewed herself at the beginning of their "Annus Magnus," or return of the 'Golden Age,' which the Platonic year only prefigured; at which time the heavenly bodies, as they thought, began anew their courses to measure over again the several divisions of years. *The Phœnix upon* their *medals figured* the beginning of this new series of time. Its head was always encircled with rays, to distinguish it as the offspring of the Sun. Addison has the following beautiful lines upon one engraved upon an old medal:

A godlike bird, whose endless round of years
Outlasts the stars, and tires the circling spheres.
Thrice happy Phœnix! Heaven's peculiar care
Hath made thyself Thyself's surviving heir:
By death thy deathless vigor is supplied,
Which sinks to ruin all the world beside;
Whate'er events have been thine eyes survey,
And thou art fix'd while ages roll away.
When Nature ceases, thou shalt still remain,
Nor second chaos bound thy endless reign;
Fate's tyrant laws thy happier lot shall brave,
Baffle destruction, and elude the grave.

The Scriptures gave ample reason, by the symbolical use there made of the eagle, to attach the greatest honor and dignity to that bird. For GOD compares himself to it, as well as his people, in that beautiful passage in the book of Deuteronomy: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him." Accordingly, we find from the earliest ages this bird to have been held peculiarly sacred amongst every nation. The land of Ham was called Aetia, being one of the titles of the Sun, or Ham, who was there worshipped as the chief Deity. This name was also given to the eagle, as the bird peculiarly the offspring of the Sun, who is represented as gazing upon that orb in the full blaze of its meridian splendor. Upon medals this bird, as also the Phœnix, (in this again identified,) is the symbol of divinity and providence; and, according to antiquarians, of empire. An eagle, with the word 'consecratio,' expresses the apotheosis of an emperor; and, in heraldry, is accounted one of the most noble bearings, and given only to such as greatly excel in the virtues of generosity and courage, or have rendered singular service to their country. It has been borne as an ensign by many nations, who have assumed peculiar honors to themselves. It was under their triumphant eagle that the Romans conquered the world. Gibbon says, the attachment of the Roman troops to their standard was inspired by the united influence of religion and honor; the golden eagle which glittered in the front of the legion was the object of their fondest devotion. Tacitus calls the Roman eagles "bellorum deos;" they were placed in a chapel in the camp; and, with the other deities, received the religious worship of the troops. So we see how, from the figurative use made of the eagle as a symbol of divinity and providence, and also of the resurrection, it came at last to be deified. Again, the Phenicians, among whom the eagle was worshipped, gave it the name poinic, or phœnic—as they did to many other things they valued very highly. And from hence, no doubt, the famous story of the Phœnix has arisen, to which so many foolish accounts have been added, as to lead the moderns to doubt altogether of its existence. We find many of the early fathers of the Church referring to it. St. Cyrill of Jerusalem, in one of his lectures, adduces it as one of the strong proofs of a resurrection from the dead: on which account the Oxford divines, in their preface to his writings, make an apology for him, asserting that ignorance of ornithology does not affect theological character. But if the eagle be this bird under the name Phœnix, which he considered as a type of the resurrection, his belief in this respect is both natural and scriptural, and he may be freed from the imputation of ignorance.

The "four beasts," or "living creatures," described by St. John, have been supposed by some to symbolize the different stages of the Christian Church; her last and triumphant state being represented to us under that of *a flying eagle*. For as that bird, when flying, darts upon its prey and seizes it in the twinkling of an eye—so the LORD, when he cometh with ten thousand of his saints to execute judgment, will pay "swift recompense to his enemies." "Therefore wait upon me, saith the LORD, until the day that I rise up to the prey." "Where the body is," or the Church symbolized by the flying eagle, "thither will the eagles, be gathered together:" that is, those Christians (called here eagles) living at our Saviour's second coming, shall mount up upon the wings of an eagle, to meet their LORD in the air, at the head of his triumphant Church; and this shall be "the great gathering of the people" to which the prophet Jacob alludes.

Again; Christians who "wait upon the LORD" are said to "renew" or change "their strength like the eagle." In what manner the eagle renews its strength, we cannot say. In natural history, it is said never to die of age or sickness, but of hunger; for by extreme age its bill grows so forked that it cannot feed. That Christians will renew their strength in the happy morning of the resurrection, after the last great fire shall purify and renew the earth, taking off the curse under which it had so long groaned, is the undoubted truth of revelation. Then shall the believer mount up with wings as eagles; he shall run and not be weary;" he shall "walk and not faint." This subject has not been without song, both among the ancient sybils and the poets of old. We find a beautiful passage, translated from Seneca, which may be well introduced here:

The last great day is come—
When earth and all her impious sons shall lie
Crush'd in the ruins of the falling sky;
Whence fresh shall rise, her newborn realms to grace,
A pious offspring, and a purer race;
Such as erewhile in golden ages sprung,
When Saturn govern'd, and the world was young.

And, in our own times, Keble, one of the sweetest minstrels that ever struck the heavenly lyre, has sung—

Soon wilt Thou take us to thy tranquil bower,
To rest one little hour,
Till thine elect are number'd, and the grave
Call Thee to come and save;
Then, on thy bosom borne, shall we descend,
Again with earth to blend—
Earth all refin'd with bright supernal fires,
Tinctured with holy blood, and wing'd with pure desires.

Then will rise to reign that immortal race of heaven-born sons, children of the light, who shall spring up from their own ashes in undecaying beauty and unfading youth. Then upon them shall rise the Sun of Righteousness, never more to set; and, upon Him, with the eagle's uplifted and unwavering eye, they shall forever fix their admiring gaze. E.*

For the Churchman.

CHRISTMAS.

Mr. Editor,—The late glorious and holy festival of THE NATIVITY was spent by me in your good city of New York. At the accustomed hours in the morning, I was rejoiced to hear the sound of bells summoning the faithful to *keep the feast* in GOD's house of prayer. At the proper time I set out for Church. As I proceeded, I passed a meeting house belonging to the Romish sect. Many were gathering into it. A solemn thought came into my mind, touching the miserable delusions under which they were held captives to the unchristian errors that sever them from CHRIST's Catholic communion, even while the wicked deception is practised of making them think that they are peculiarly in that communion.

I passed, too, sundry meeting houses of Protestant sects. Their closed gates and doors appeared to wear an aspect peculiarly hard and frowning. But St. Pilgrims' Day had just been celebrated, and that annual memorial of the iniquities of the Church of England, and the blessings of schism, must be expected to leave an impress somewhat *blueish*; especially when we consider that the observance of Christmas was one of the awful abominations for which the holy fathers were compelled to seek another shore, where their *consciences* might find a suitable religion, and enjoy rest and comfort in persecuting those who differed from them.

In due time I reached one of your splendid Catholic temples. It was occupied by a very large congregation. The delightful service of the day was truly welcome to every feeling of devotional piety. A noble organ and excellent singing, to say nothing of the appropriate evergreen adornments, contributed their share to the means provided for raising the soul to GOD, and giving to the day a suitable measure of the honor and solemnity which are its due. I enjoyed much spiritual satisfaction in being one of probably between two and three hundred who drew near to seek the grace promised to the faithful celebration of the eucharist. There was a sermon. But this I always regard as a secondary concern in the services of the sanctuary. I mean no disparagement of the particular sermon delivered. If the congregation were not profited by it, it was their own fault. Evangelical in doctrine, practical in application, and earnest and persuasive in manner, we might all thence learn why Christmas is celebrated, how it should be celebrated, and what should be its practical influence. But, as I said, I am not in the habit of thinking so much of the sermon. It is very well in its place. But I mainly crave the hearing of GOD's inspired word, and opportunity of uniting in the worship of the Church; and frankly confess that I have some difficulty in determining how their consciences can be well adjusted, as Christian men, who will go to Church to hear a preacher, when they would not go to worship GOD.

My Christmas morning thus passed pleasantly, and I trust profitably. In less than two hours after these solemn services, I heard a bell summoning to evening prayer. Its summons was gladly obeyed. I repaired to a large and noble church. A small congregation, compared with the size of the building, was present. The magnificent organ was silent. The secret of all this, I understood, was, that *there were only prayers.* Would any Christian be willing to go deliberately into the presence of his GOD, and there say that he would not go to church *because there are only prayers?* Unto that GOD *all hearts are open.* How before HIM—however loud his claims to piety, however plausible his plea that he loves to hear the Gospel, however cordial the preference he has for what may be stirring and rousing—*how before God* must that miserable sinner appear who avows that the hearing of the words of GOD's own book, and the joining in His public worship, will not bring him to His house, unless a preacher's instructions are to be added!

There is, however, so strong a hold of the GOD of this world over the minds of even professing Christians, that until a blessed change comes over them, the *praying* people of the Church will continue to be but a small number. Something, however, may be done by those in authority to stem this worldly and ungodly spirit. So thought I, when I found that the organist and the greater part of the choir were among the missing. Even on this great Festival, *as there were only prayers*, it was probably thought that there was no sufficient reason, as they had passed a *holy-day* morning, to deprive them of the comforts and joys of a *holiday* afternoon.

As my avocations lead me to spend a portion of every year in the city, and I have a sort of instinctive curiosity in all matters relating to the Church, and am not unfrequently engaged in its concerns, I am not altogether a stranger to its leading men. I grieved that I hardly recognised in the congregation on Christmas afternoon, a single member of the vestry of the parish. No wonder, thought I, that organist and choir should think *prayers only* a small concern.

On reflection—the sacred pleasures of the morning having passed—I confess I felt sad. Never was there a time when the Church might do more, and when it was called to do more, than now. Never, perhaps, was there a time when more was said about the Church's excellences, and the great good which its extension can accomplish. But most assuredly, until there is revived among us that primitive evangelical spirit which loves and seeks union in the Church's prayers, on their own account—yes, and more, much more frequency in attendance on the eucharistic sacrament—all efforts to promote the Church's cause, savoring too much as they will of this world's spirit, will be wanting in that influence from on high, whence only great good and lasting benefits can be expected. VIATOR.

For the Churchman.

ST. LUKE'S CHURCH, SOMERS.

Mr. Editor,—The consecration mentioned in your last, of St. Luke's Church, Somers, Westchester county, was an event of more than usual interest in that section of country. Episcopalians had been, for many years, part owners of a place of worship. The inconveniences, however, of such an arrangement being severely felt, they have erected the present church with most commendable enterprise, and enlisted in the undertaking one or two instances especially of uncommon personal devotion.

The building is one of the finest in Westchester county, and by its good taste, fine proportions, and excellent workmanship, reflects great credit on the architect, Mr. J. Travis, of Peekskill. It is 62 feet by 40, with a basement 52 by 40, and portico in front 10 feet wide, the platform and steps of which, as well as the foundation of the building, are of cut stone.

It is a beautiful specimen of the Ionic style, the pediment of the portico being supported by four Ionic columns. The tower is particularly neat and chaste, and contains a fine toned bell. There were present at the consecration, including the bishop, ten clergymen, and an immense congregation. Several hundreds who came to be present at the solemnity were compelled to leave on account of the great pressure of attendants. AMICUS.

For the Churchman.

Dear Mr. Editor,—Once again: I have seen Bishop M'Ilvaine's handwriting, and suspect you have misprinted "*ten* other sermons" for "*two* other sermons." Pray examine, if the MS. be not destroyed.*

Then, I have to add, that I also recollect the exact point; knowing well who moved *that* provision. And I most respectfully say, that, not "three" (or "ten") "other sermons," but "two," was the number proposed and carried.

Ever yours, but now in haste, O.

Lancaster, Pa., January, 1842.

* On reference to the manuscript, we think it *probable* that "O." is right.

THE CHURCHMAN.

SATURDAY, FEBRUARY 5, 1842.

From the Catholic Herald.

OXFORD DIVINITY.

"Why do not the advocates of Oxford Divinity join the Church?"

To the Editor of the Catholic Herald.

Mr. Editor,—It appears from the report of the Rev. E. M. Johnson's discourse, in the *New York Observer*, that the main obstacle in the way of the Oxford men is the supremacy of Rome. On doctrinal points very little difficulty is made; disciplinary usages admit concession and arrangement; the patriarchal authority of the Pope is not seriously objected to: but let him content himself with the millions that already acknowledge him for their chief, without seeking to embrace England and the Greeks within his domain. As to the Greeks, we may leave them to settle their own affairs; and even England may be left to guard her independence, which perhaps she enjoyed fully as well when her Archbishops received their consecration at the hands of the Pope, as since Kings and Queens have been proclaimed the supreme heads of the Church Established. What is there in the Papal authority from which the admirers of Oxford divinity, on this side of the Atlantic, shrink with such dread? Do they suppose its admission will take from the Church in America, any portion of that liberty with which CHRIST has made us free? Do they indulge the hope that without its intervention, there can be such Church organization as will effectually secure unity of faith, and communion?

By admitting the authority of the Pope, the Catholic binds himself to the belief of that faith which is proclaimed by the See of Peter, in common with the body of Catholic bishops throughout the world. I need not here moot any disputable question, since all Catholic divines agree, that the Pope has no right to propose to our belief anything not derived from the faith and perpetual tradition of the Church; and all admit that the consent of the body of bishops is evidence of the antiquity and universality of the doctrine. The Oxford men who talk so loudly about the judgment of the Church, can scarcely consider the admission of doctrines thus ascertained, and especially those defined in general councils, to be inconsistent with the liberty which, under CHRIST, we may claim. We are truly free when we are in possession of that truth, which he left in his Church to free us from error, and to be a lamp to guide our steps in the way of salvation. But why admit the Pope's universal sway? Why promise him obedience? We are called on to admit only his primacy of honor and jurisdiction, and to promise obedience to the lawful exercise of his authority, when employed for the great ends of the establishment of the Church of GOD on earth, namely, to preserve divine revelation in its integrity, and to make of all the members of CHRIST, one body. The Oxford divines and their adherents maintain the necessity of respecting and obeying the local bishop; but what bishop can present such titles to our obedience as the inheritor of that See which alone remains of all the Apostolic Sees? What testimonies of Scripture can be alleged to establish the authority of individual bishops, equal in clearness and force to those which command Peter as the key-bearer and vicegerent of the heavenly king, the pastor of the sheep and lambs of CHRIST, and the official confirmer of his brethren? In submitting to it, no arbitrary power is admitted, but the conservative influence of a Universal Head is secured, whilst the exercise of his authority is limited by its very nature, and is controlled by the jealousies of kings and nations, and many other external barriers.

Without this guardian authority do the advocates of Oxford divinity hope for union? The experience of the past ought to disabuse them. They see at present division in their own ranks; some of their bishops in solemn convention, and others in elaborate works, branding as heresy, what they, with the approbation of other prelates, maintain. Grotius, instructed by long experience, lost all hope of union among Protestants, without the intervention of the Pope. The malady of schism admits no other remedy. What will be the use of this series of discourses which in Brooklyn has been begun, and may be imitated elsewhere, if respect for the ancient faith and love of unity, do not induce the preachers to bow with reverence to that chair of unity wherein, as Augustin beautifully says, CHRIST has placed truth as on a throne? Let not American divines be so servile in their imitation of their Oxford brethren as not to venture a step beyond the limits to which these have advanced. Under their guidance they have come within sight of the holy city; the venerable Church *mater urbis et orbis* rises before their view: let them hasten to enter within its hallowed precincts, and share the joys and consolations of the millions of every tribe, and tongue, and nation, that adore in unity of faith. Why do they tarry at the gate: "*quid hic statis tota die otiosi?*"

CONSISTENCY.

A SHORT AND EASY METHOD WITH THE ROMANISTS: PAPAL AUTHORITY.

The writer in the Herald disclaims an "arbitrary" and advocates a "limited" authority for the Pope; and demands obedience to it only in its "lawful" exercise. On these terms we agree to accept the Pope's authority, so far as to accord to him, in ecclesiastical matters, a primacy of honor and jurisdiction. At least we may yield thus much for the sake of argument, and in order to bring the whole matter to a speedy and intelligible issue.

Both of us then admit the primacy of the Pope, and both deny his infallibility; both acknowledge that Catholics owe obedience to the Pope, and that this obedience is limited by law; both acknowledge that the Pope has an authority which *may* be abused, and that Catholics have rights which *may* be violated.

We make issue then on a question of fact: has the Pope abused his authority and violated the rights of Catholics? If not, then as Catholics we owe him obedience; if he have, then as Catholics we are bound to PROTEST against, not his authority, but his abuse of authority; to assert our inextinguishable Catholic rights, and seek to reclaim the Pope to the just observance of the laws of the Catholic Church.

What *are* the rights of Catholics? Men are made Catholics or Christians (for the terms are synonymous) by baptism; not of course by the mere washing of water, but by the communication of, or admission to, the FAITH of which baptism is the sacrament. It is the faith of CHRIST which constitutes the *essence* or *being* of each particular Catholic as well as of the whole Catholic Church; of every member equally with the entire body of CHRIST. So far we are agreed. The first and fundamental right of a Catholic is his faith; for without this he ceases to be a Catholic.

What then is the faith which makes a man a Catholic? It is not for us nor for the writer in the Herald; it is not for the American Church, the Anglican Church, the Greek Church, nor the Roman Church, alone, to answer this question. For if any one Church should answer it to the exclusion of the rest, there would be no longer any common ground to stand upon, nor common premises from which to argue. The question is not to be answered by any private interpretation of Scripture; for by common consent, in things secular and sacred, the right of defining the qualifications of membership is vested in the body and not in its individual members. For the same reason again the question cannot be decided by any particular branch of the Society *per se*, but only by the whole. The question, therefore, can only be decided by the Catholic Church; and the Catholic Church, beyond all question, decides it by the creed commonly called the Nicene Creed; the fullest which the Church propounded before her unity was broken, the same into which Catholics are and ever have been baptized all the world over, and which the Holy Council of Trent, among many other good sayings, has proclaimed to be "the shield against *all* heresies," and "the firm and ONLY foundation against which the gates of Hell shall not prevail."

Now surely the first thing in all "lawful" government is to respect those rights which constitute the political being of the subject, and without the sacred and intact preservation of which his citizenship is destroyed. In the Catholic Church these rights are secured by the HOLY SCRIPTURES, which are the charter of the Church; so that the Church herself has no right or authority to require as of faith, and so necessary to the being of a Catholic or Christian, articles which she cannot prove by her charter; and to say that the Catholic Church has no right or authority to do this, is to say that she has not done it; for the Catholic Church is secured against error in the faith by the promise of her divine Head. But the present Pope, by adhering to the Creed of Pius IV., imposes, as of faith, and so necessary to the being of a Christian or Catholic, several articles which, *confessedly*, cannot be proved by the Holy Scriptures. Consequently the present Pope has transcended the Church's charter, and so ceased to share in her infallibility; and when the Church and the Pope are unhappily divided in the faith, no good Catholic can hesitate to yield his allegiance to the former.

The very first step therefore for the Pope, in order to the exercise of "lawful" authority, is to recognize those rights which constitute the being of a Catholic or Christian; to revoke the Creed of Pius IV., as one necessary to salvation, and be content that his subjects shall wear the old badge of Catholic citizenship. Till he do this, Catholics, on their confessed principles, are absolved from their allegiance. For it is idle to talk of an authority as "limited in its exercise," which transcends the Church's charter in defining the terms necessary to salvation; or as "limited in its nature," which affects to extinguish those rights which constitute the very being of the Church and of each particular Christian. What limitation a Romanist may find for the Pope's authority in *its nature* we know not; but this we know, that no Catholic can recognize any authority in matters of faith except the authority of the Catholic Church; and that the Catholic Church has not imposed, cannot now impose, and, except in the event of a new and immediate revelation from GOD, will not impose on her members any article, as of faith, the truth of which she does not prove from her charter, the HOLY SCRIPTURES. We bow to the authority of the Catholic Church; and when the Pope does the same and is content by the confession of the true and immutable faith, "to acknowledge the glory of the eternal TRINITY, and in the power of the Divine Majesty to worship the Unity," then and not before we shall bow to him.

From what has been said, it appears that the specious claim of primacy in honor and jurisdiction, is used *as a cover* for another claim of a very different nature; *viz.* authority *in matters of faith.* Let the Pope *first* be governed by the Catholic Church *in matters of faith*; and *then* it will be time enough to take into consideration his claim to deference *in matters of ecclesiastical order.*

We now proceed to apply these definite and undisputed Catholic principles to the queries and assertions of the writer in the Herald.

What is there in the Papal authority from which the admirers of Oxford divinity, on this side of the Atlantic, shrink with such dread?

The pope, as at present advised, requires, as of faith, articles which, neither in their own nature, nor by CHRIST's direct appointment, nor by the HOLY SCRIPTURES as interpreted by the Catholic Church, are any part of the faith of CHRIST. If these articles are good and true, still it is shocking impiety to put them on a level with that faith of which He who is very Truth has said, *he that believeth it not shall be damned.* If they are disputable or false, the impiety is dreadfully aggravated by the substitution of doubtful matters, or perhaps of a lie, in the place of the eternal truth. On either hypothesis, Catholics, on their confessed principles, are absolved from allegiance to the present pope.

Do they suppose its admission will take from the Church in America any portion of that liberty with which CHRIST has made us free?

By denying the HOLY SCRIPTURES to be the rule of the Church's faith, the pope, as at present advised, renders nugatory the Church's charter; and by making vague traditions and multifarious decrees of councils to be, not what they truly are, wholesome for doctrine and ecclesiastical regulations, but part of the essential faith without which no man can be saved, he renders it impossible for laymen to yield an intelligent assent to the Faith of the Infallible Church, and binds them down to a blind and servile submission to *mere* authority; an authority the grounds and reasons of whose decisions in matters of faith, neither are nor can be accessible, especially in this country, even (with *very* few exceptions) to the clergy, much less to laymen. American Catholics can be satisfied with no *such* liberty. And the fact that these transgressions of the charter all tend to the aggrandizement of Rome, is no particular recommendation of them to the Church in America.

Do they indulge the hope that without its intervention there can be such Church organization as will effectually secure unity of faith and communion?

In professing the creed of the Catholic Church, the American Church is immutably settled in the unity of the Catholic faith; and so settled the union produced by organization, (which, however, the American Church has and is long like to have,) is a matter of secondary importance. The proffer of the pope's intervention to secure unity of communion, while he himself violates the unity of the faith, the Catholic, on the confessed principles of Catholicism, is bound to flee as a pestilence: we can hold no communion with those who by requiring, as of faith, what CHRIST and his Church have not so required, have placed themselves under anathema.

By admitting the authority of the pope, the Catholic binds himself to the belief of that faith which is proclaimed by the See of St Peter, in communion with the body of Catholic bishops throughout the world.

So it ought to be; but the See of St. Peter now proclaims as of faith articles which neither in their own nature can be, nor by the Holy Scriptures can be proved to be, nor by the Church Universal have been defined to be, any part of the essential faith of the Redeemer; and therefore the Catholic, on the confessed principles of Catholicism, is absolved from allegiance to the present pope.

"I need not here moot any disputable question, since all Catholic divines agree that the pope has no right to propose to our belief anything not derived from the faith and perpetual tradition of the Church and all admit that the consent of the body of bishops is evidence of the antiquity and universality of the doctrine."

All Catholic divines agree that the Catholic Church has no right to transcend her charter in prescribing articles of faith, and that the pope has no right to transcend the authority of the Church. But the present pope breaks through both these limits; therefore, &c.

The Oxford men who talk so loudly about the judgment of the Church, can scarcely consider the admission of doctrines thus ascertained, and especially those defined in General Councils, to be inconsistent with the liberty which, under CHRIST, we may claim.

To be content with the definitions of faith which have been made by œcumenical councils, (there have been none such since the rupture of the Eastern and Western Churches,) is the lesson which "the Oxford men" are laboring to teach you. Let the pope govern himself by these limits, and all which he may propose as of faith, "the Oxfordmen" are ready to accept; and all the traditions which he may propose for the purpose of securing uniformity in ecclesiastical regulations, and in the conduct of public worship, they are ready respectfully to consider.

We are truly free when we are in possession of that truth which he (CHRIST) left in his Church to free us from error, and to be a lamp to guide our feet in the way of salvation.

True *in genere*; but the present Pope gives no proof of *immediate* inspiration by miracles,* and he has forfeited all claim to *mediate* inspiration by abjuring the HOLY SCRIPTURES as the Church's rule of faith, and by imposing as of faith articles which, confessedly, cannot be proved by HOLY SCRIPTURES. We cannot follow him, therefore, without exchanging the freedom of Truth for the slavery of error; for it is error, and that of the most fearful and dangerous kind, when traditions, and opinions, and decisions of councils, however true and beneficial yet not of faith, are sought to be bound on our consciences as a part of *that* immutable FAITH which, from its very nature, and by the authority of CHRIST and his Church, must proclaim one unshrinking and eternal ANATHEMA on all who deny it.

And so we might proceed to answer every question, and refute every assertion of the writer in the Herald. But enough has been said; enough at least to show (and this is all we are required to show) that "consistency" to our own principles, far from requiring us to acknowledge, peremptorily obliges us to reject the authority of the present Pope. We have said nothing of the Pope's reserved power to absolve subjects from their civil allegiance, nor yet of the idolatrous corruptions of worship over which the Creed of Pius IV. serves to spread a decent cover. Not that we are satisfied with the Pope's disclaimers on these points; for transgression in matters of faith of necessity brings after it an indefinite train of infractions of rights, abuses, and corruptions. There is no act, however abominable, which may not be perpetrated by a Church which denies the *condition* on which its infallibility is promised; of this the crucifixion of our blessed LORD by the Jewish Church is a perpetual proof; and the Roman Church, by denying the Holy Scriptures to be the sufficient rule of faith to the Church, and by teaching its members to make the ultimate resolution of their faith into the word of the present Church, stands to all intents and purposes on the bottom of an *absolute* and not a *conditional* infallibility. But of this in our next; when we shall briefly run the parallel between Calvinists and Romanists, and show how both have spun their webs out of the filaments of fatalism. All we say now is, that we have avoided the above named topics not because we believe there is no ground for their truth, but because it is easy for Romanists to raise out of them a cloud of dusty controversy which will hide the real issue. That idolatry (the name only disclaimed) is at this moment unblushingly advocated by the bishops (so styled) of the schismatical and heretical communion of Rome in this country, has been proved to *our* satisfaction (and we say it in sorrow and with every disposition to think well of our Roman brethren) by the late effective articles in the Banner of the Cross, in review of Bishop Kenrick's book, the "New Month of Mary." How indulgences (which, on the primitive model, we are far from discouraging) are now practised on our continent, may be seen from the Pastoral Letter of the (so styled) Bishop of Kingston.†

These are points on which, as our esteemed contemporary will do us the justice to say, we are not prone to dwell. We had rather turn from them and leave their cure to that spirit of genuine Catholicism which is even now finding its way into the Roman communion, and is destined, ere long, to revolutionize its new creed and replace its worship on its old foundation. But the writer in the Herald will do well to remember, that we are almost alone in the American Church in the good opinion which we entertain of his communion; and that the majority of our brethren, even those who are called "Oxford men," when they hear such importunate solicitations as have been obtruded upon them by himself, and by the learned and (we doubt not) most estimable Bishop of Arath, in his letter to the bishops of our Church, and then think of the practical corruptions which still deform his illicit communion, need no other guard against the luring voice than the old warning of Solomon: "A foolish woman is clamorous; she is simple and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city to call passengers who go right on their ways; whoso is simple, let him turn in hither,"&c., &c.

* In saying this, we must by no means be understood to admit that even miracles would avail to prove that the Creed of Pius IV. is part of the essential faith of CHRIST. For miracles are a concurrent and not the sole evidence of the divine origin of revelation; they can never prove any thing which is contrary to reason or contrary to previous revelation: and the creed of Pius IV., as any man may see who gives it a dispassionate consideration, is, in most of its particulars, the "other Gospel" on which St. Paul has pronounced "anathema;" the ἑτέρα πίστις which the Council of Ephesus disclaims; i. e., not other articles of the same faith, but *another faith*, or faith of *another kind* from that defined in the Nicene Creed, containing points worthy of consideration as matters of ecclesiastical regulation, but abhorrent from the essential faith. Miracles, which are really such, cannot be wrought in attestation of such a pretended faith; and supernatural works, or works inexplicable on the acknowledged laws of nature, wrought in attestation of it, (if any such there were,) we should ascribe, as now advised, to the power of the devil.

† We append the document, and are indebted for it to the editor of the Church.

SALE OF INDULGENCES BY THE ROMISH CHURCH IN CANADA.

PASTORAL LETTER,

To the Catholics of the Western Section of the City of Toronto.

REMIGIUS GAULIN, by the Grace of God, and of the Holy Apostolic See, Bishop of Kingston, &c., &c.

Beloved Brother,—The spiritual welfare of the flock which Divine Providence has been pleased to confide to our care, however unworthy of the honor, and unfit for the charge we may be, imposes on us the strict obligation of using every means that prudent zeal suggests towards its promotion. It is consequently, our incumbent duty to exert ourselves and see that every portion (let it be ever so small) of this extensive flock, have at their convenience the means of being benefited by the sacred ordinances of their Holy Religion, which we would willingly bring to every individual's door, if it were possible to do so. At all events, we are bound to facilitate as much as lies in our power, the practice of the ordinary duties of religion.

In order to this, the division of parishes and missions: *the multiplication of priests and chapels,* when they are possible, must be resorted to; hence the more Churches and the more priests in a place, the more convenient it is to have the sick timely visited; the youth more closely watched, and more carefully instructed; and with greater facility can every individual gratify his pious inclinations in worshipping his God more frequently, and derive from hence a greater share of his blessings.

Well, it is with a view to procure to you, my beloved brethren, all those great benefits, that after the most mature consideration before God, of the subject, we have come to the fixed determination of forming in the western section of the city of Toronto, a new religious establishment, which shall be as centrally situated as possible, in order that every individual of that section of the town may have an easy access to it; and we shall take care that a clergy every way competent, be attached to it.

You must do us the justice to think, that in this measure, no other motive prompts us, than that of seeing you adequately furnished with such religious attendance as you have every right to expect from us. But we need not remark to you, that without your cordial co-operation, we cannot effect this purpose; and we feel confident, that we will not appeal in vain to you for this necessary co-operation. We feel the more confident in this appeal, because it is to the sons of St. Patrick we are addressing ourselves; knowing, as we do, that their generous zeal is proverbial whenever religion or charity is in question.

But in order to regulate that zeal in such a way that the contributions to this very laudable purpose, may be made easy to every individual, we have deemed it more advantageous, that it should be done in the form of a pious association, to wit: An Association of five thousand persons of all classes, and of every age and sex, shall be forthwith formed; each associate will pay down a dollar (no more) for the present: his name shall be immediately entered in a book kept for that purpose, and when there are five hundred names registered, we engage to offer the Holy Sacrifice of the Mass, on the first Monday in every month, for the spiritual and temporal prosperity of every associate thus registered, until the completion of the aforesaid establishment. Moreover, we shall impart the benefit of a plenary indulgence to the above-mentioned registered associates, on each of the four principal festivals of the Ecclesiastical year, on their confessing and receiving worthily the Holy Sacrament of the Eucharist, and praying for His Holiness the Pope, on the said festivals; again, *forty* days' indulgence to every subscriber who will induce another person to join the association.

We shall conclude this pastoral by expressing our unfeigned sorrow for the opposition with which we are threatened, from a quarter whence we should least expect it. But we, at the same time, declare to you that we shall be, by no means, deterred from our purpose by such impotent opposers. We should be sorry for this opposition, merely because it would bring shame and confusion on those who would be so lost to every sense of religion as to offer it. Whether opposed or no., we shall steadily proceed in our intentions; and on these firm dispositions we beg of you to rely.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all.

Given at Kingston, in our Episcopal residence, under our hand and seal, this tenth day of December, one thousand eight hundred and forty one.

L. S. REMIGIUS GAULIN,
Bishop of Kingston.

By his Lordship's command,
PATRICK DOLLARD,
Private Secretary.

An Irish paper states that it is currently reported and believed that government is about to appoint a commission to investigate the condition of all Churches and parishes in Ireland, and that appointments to livings held by the crown are to be invested in the clerical bodies themselves, selected out of their respective dioceses.

A correspondent of the Church Intelligencer says that Mr. Williams, whose election to the chair of Poetry he advocates, has a very large majority among the *resident* M. A.'s. Christ Church, Exeter, Queen's and Trinity, with hardly an exception, support Mr. Williams, who has also a majority in *almost* every other college except Brasenose and Wadham. The majority is said to be in Mr. Garbett's favor in University College. The attempt to match Mr. Garbett's claims against those of Mr. Williams, seems to be fruitless; so that Mr. Garbett's supporters consist chiefly of the Low Church party and of his and the principal's numerous private friends, &c.

We are sorry to see an exchange paper circulating the statement (originally made by Mr. Brecknell in a letter to Dr. Pusey) that the Bishop of London has forbidden Mr. Ward to officiate in his diocese, when Mr. Ward has, under his own name, publicly contradicted the statement. We shall give the letters of Mr. Ward and Mr. Palmer in our next; remarking, by the way, that the Rev. William Palmer, of Magdalen, (referred to here and on our first page,) though of the same name, is a different person from the author of the Treatise on the Church.

We had begun to fear a little for the reputation of the British Critic; not on the ground of Romanism, for we have never yet seen a line in it that (in our opinion) savored of Romanism, in the distinctive sense of the term; but because in *some* of the articles in the July and October numbers, we seemed to miss its characteristic compression and energy. Perhaps the fault was our own; if not, the present number has, however, redeemed the character of the journal. The articles are effective, and such as ought to procure for it an increase of American subscribers. The journal can be had of Wiley & Putnam at the same price as in England. Churchmen can nowhere find a higher intellectual treat than its pages afford; and they will do good service to the Church by taking means to enlarge its sphere of circulation.

A volume containing a selection of Mr. Newman's sermons has been published by the Rivingtons. The same thing has been *talked of* here; and we hope that now at least it will be done. The book will *sell*; and (if good in itself) what more would a bookseller ask?

The election to the chair of Poetry was to take place on the 26th ult. We are sorry to see that some of our foreign journals indulge in a tone of despondency in the event of Mr. Williams' defeat. This is wrong: the principles with which Mr. Williams is identified will triumph in any event; and if temporary rebuffs make the triumph less speedy, they will but make it the more deep and effectual.

Some of the foreign journals lay the blame of the late resuscitation of Catholic principles on Aristotle's logic, and are clamorous for its extirpation from Oxford. They are right for once; but do they know that even Bacon himself disclaimed the application of the Inductive system to theology? To ascend from particulars to generals is the way in nature where principles are to be sought; to descend from generals to particulars is the way in Christian theology where principles are already revealed. To banish Aristotle from the Universities is to lay in

ruins all the theology of the Christian Church down to the last century, and in fact all that deserves the name of theology since. If the Low Churchmen can do this, they will show themselves Sampsons in their death, whatever they may have been in their life. But we hope they will live to see that Oxford and her divines are not the temple of Dagon and its Philistines, which their distempered imaginations fancy.

Erratum.—We have received a request from "Melancthon," though not in time to comply with it, requesting us to expunge the last sentence in the last note to his communication on our first page. The reader will therefore consider the sentence beginning "Bishop Kenrick's invitation," &c., as expunged.

With regard to "Melancthon," and "Hibernicus," and indeed all other correspondents, the reader, we presume, understands us as owning only a *general* responsibility for their communications.

"Viator" will commend itself to the thanks of our readers; and E* is truly valuable. By-the-by, may not the Missionary question as well be dropped? We are in favor of free discussion, and will therefore only say to correspondents, that, on this subject, "Eheu jam satis" has for some time been the feeling of our readers.

Errata in our last. Page 2, col. 4th, line 43d from the bottom, for "summoned" read "summed:" col. 6th, line 20th from the top, for "dissensions" read "discussions."

Tract No. XC.—From some cause or other the demand for this tract has of late been much increased. For sale by Mr. Sparks, 111 Nassau st.

"The Rector's Offering for 1842, being a Third Pastoral Address to the Parishioners of Grace Church," deserves a much larger circulation than was contemplated by its author. It is *spiritual* in the best sense of the word, and well fitted to elevate the piety of its readers.

We have received a most touching letter from one of our bishops in relation to the family of the late able, most worthy, and deeply lamented brother in the ministry, the Rev. Dr. Weller. The letter, if published, would make a strong appeal to all humane and Christian sensibilities. Is not this statement enough to draw forth the contributions of the benevolent? Letters on the subject may be addressed to Bishop Otey. As a collateral suggestion, we would propose that Dr. Weller's fugitive pieces (some of which are exceedingly valuable, as, for instance, the article in relation to Methodist Episcopacy lately republished from the Churchman in the Banner of the Cross) be collected into a volume and sold for the benefit of his family.

DOMESTIC MISSIONS.

Thomas N. Stanford, Esq., 152 Broadway, has been appointed Treasurer of the Domestic Committee of the Board of Missions, to fill the vacancy occasioned by the resignation of James Swords, Esq., in June last: John D. Wolfe, Esq., a member of the Committee, having kindly acted as treasurer up to the present time.

TO CORRESPONDENTS.

"H.," "J. C.," and "A Voluntary Missionary," next week.

A volume of Sermons by the Rt. Rev. G. W. Doane, D. D., is announced by the Rivingtons, London, as nearly ready to be issued.

Bishop Onderdonk requests that such Deacons of this Diocese as expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests as early notice as may be of what Consecrations of Churches will be expected and when it is supposed they will be ready.

Circumstances will prevent Bishop Onderdonk from delivering his next Lecture to Candidates for Orders, and Young Men designing to become candidates, on the regular evening, to-morrow, 6th inst. He hopes, however, to deliver it on the following Sunday, 13th.

At a Special Meeting of the Standing Committee of the Diocese of New York, held on the 29th instant, the *Rev. Jedediah Huntington, M. D.*, (Deacon,) was recommended to the Bishop for Priests' Orders; Mr. *Edward F. Edwards* for Deacons' Orders; and Mr. *Alfred B. Beach* to be received as a Candidate for Orders.

TO SECRETARIES OF CONVENTIONS.

The Journal for 1841 has not been received by the Diocese of New York from the following Conventions. The Secretaries are therefore respectfully requested to forward them to the undersigned at their earliest convenience.

Western New York, Rev. P. A. Proal, D. D., Sec'ry.
New Jersey, Rev. A. Ball, Paterson, "
Virginia, Rev. B. M. Miller, "
Ohio, W. H. H. Taylor, Esq., "
Kentucky, Rev. E. F. Berkley, "
Michigan, Rev. F. H. Cuming, "
Louisiana, T. N. Morgan, Esq., "

Benjamin I. Haight,
Sec'ry Convention, Diocese of New York.
New York, Feb. 3, 1842.

The testimony of Jesus. *A Sermon by the Rev. Samuel R. Johnson.*

With this admirable discourse, which has raised the previously high character of its author both as a scholar and divine, we shall not fail to make our readers better acquainted. At present we can find room only for the following brief allusion to the Rev. Dr. Wylie, (formerly a Presbyterian minister,) at whose elevation to the holy order of deacons' in the Church of Christ, it was preached. We are truly gratified to receive such a testimony to Dr. Wylie from one who has had the best means to know, and whose character is sufficient pledge that he would fearlessly speak, the truth:

"If, my Christian brother, waiting to be made at this very time, according to your desire, a fuller and more regular witness for Christ in the order of His ministry; if such in any measure have been or shall be your experience, bear it nobly and well, planting your footsteps where confessors of old have stood, testifying righteously and valiantly. And for our part, cordially do we extend to you the right hand of confidence, affection, and fellowship. We welcome you. We wish you well. Many years of faithful labor for Christ, and for your brethren among whom your lot has hitherto been cast; a long time of thoughtful, manly, and fearless, yet we would hope humble, seeking after truth; a long, approved, well sustained reputation for moral excellence and Christian piety, for mental ability and learned research; the honor and affection thousands throughout our land have rendered, an unbought and unsolicited tribute to your worth.;—all these are, in addition to our own personal convictions, our High Warrant, that the Spirit of the Lord governs you, and holy conscience guides. Brother, we welcome you; our wish and prayer shall follow you; and as a minister in the regular Church Catholic of Christ, we shall, with utterance warm from the heart, bid you, 'God speed!'"

Extract from the minutes of the Foreign Committee of the Board of Missions, January 18, 1842.

Resolved, That this Committee receive with a thankful sense of divine favor the legacy of Five Thousand Dollars bequeathed by the late Thomas Otis, Esq., of this city, in aid of the Foreign Missions of the Protestant Episcopal Church; and while they would bear in mind the great goodness of God, with whom are the hearts of his people, in this opportune relief, at a time when the operations of this Committee were threatened with embarrassment, they would gratefully record their sense of the value of such testimonies given, in the last hours on earth, of a servant of God.

Resolved, That this Committee return their thanks to the friends of the deceased, for the very prompt and Christian manner in which the bequest has been paid over to the treasury of the Committee; and they tender to the bereaved family the expression of Christian sympathy in the loss of one in whom benevolent institutions found a true friend, and whose character and example will long remain a witness to the power of the Gospel of Christ.

Resolved, That a copy of these resolutions be respectfully transmitted to the family of the late Mr. Otis, through the Rev. Dr. Eastburn, a member of this Committee.

As we gave in our last an article not a little disparaging to Mr. Sibthorp, it seems but fair to give the annexed letter, in which he speaks for himself:

THE REV. R. W. SIBTHORP.

The following letter, in reply to one amongst the mass of lying rubbish which has lately appeared in *The Standard, The Morning Herald*, and *The St. James' Chronicle*, on the Oxford controversy, has just been addressed to a London paper. The contents of the letter replied to will be sufficiently understood from Mr. Sibthorp's remarks, from which it appears *The Tracts for the Times* were not the cause of his perversion to the Romish sect. Another popish recusant, that inflated ignoramus, the Rev. Frederick Diedrech Wackerbarth, has also favored the public with an epistle:—

Oscott College, In Festo Sti. Thomæ, Ap. 1841.

Sir,—I request your insertion of a very few lines, in reference to one or two statements made in a letter, headed "The late Apostacy to Popery," and which appeared in your paper of Saturday last.

The writer is quite correct in stating that "the common idea that Mr. S.'s mind had been inclined to Popery by the perusal of *The Tracts for the Times*, is unfounded." The inclination arose chiefly from *the study of a portion of the Scriptures*.

But he is not correct in saying that I went to Oscott "against the earnest remonstrances of Dr. Pusey and Mr. Newman." I am not aware that the former individual even knew that I was going to Oscott; certainly I had no previous communication with him on the subject. Nor was there any earnest remonstrance from Mr. Newman, who knew of my intended visit only as a matter slightly mentioned in conversation on an evening previous.

But he is chiefly incorrect in his statement (and it is on this point that I wish particularly to assist his memory, and correct his unintentional error) respecting my last sermon, as he terms it, at Ryde. I preached no sermon on the text he has referred to. The passage came in order in a very brief exposition of the Epistle to the Colossians, after the Litany on Wednesday mornings. I have a most distinct recollection that *I scrupulously avoided* all reference to the doctrine of the Invocation of Angels and Saints, as held, or supposed to be held, by the Roman Catholic Church. I considered the apostle as condemning an existing practice of some of the Jews; and as I did not regard the passage as in any degree militating against the Catholic doctrine, so I most carefully guarded my words against giving any sanction to what I knew to be a common, and believed to be an erroneous, interpretation of them, quite foreign to the mind of the inspired writer.

I am unconscious who M. A. is. While I feel it due to myself (as not wishing to be thus untruly charged with so sudden a change of sentiments) to correct his misstatement, which I am persuaded is unintentional, I gratefully acknowledge the general kind tone of his communication.

I am, Sir, your obedient servant,
R. Waldo Sibthorp.

For the Churchman.

THE CHURCH AT EVANSVILLE, INDIANA.

The writer of this article has recently received a letter from the Rev. Mr. Lamon, missionary at the above station, in which is stated the sadly embarrassed pecuniary affairs of his church, and an earnest appeal made to the brethren in this vicinity to render some speedy assistance. He mentions that the vestry had been much disappointed in not realizing the amount of subscriptions. And having been unable to meet their engagements in consequence of the non-payment of some purchasers of pews, the church was sold on the 24th of December. Time, however, has been allowed for its redemption; and should a portion of the debt be paid off by the first of April next, it would be of much advantage to the vestry.

Will not those whom the Lord hath blessed abundantly manifest a willingness to share with these members of Christ's family who are now in difficulty? Will they not support the missionary in his work—the work of building up the Saviour's spiritual and temporal edifice? Will they not uphold his hands and cheer his heart in testifying, by their contributions, that they do indeed sympathize with him in this his time of trial and discouragement?

Any donations for the above object directed to H. M. Beare, and left at the Sunday School Depository, No. 28 Ann-street, will be forwarded to Mr. Lamon.

WIDOW OF BISHOP BASS.

We learn, by a letter from the Rev. Dr. Morss, of the following disposition, by will, of the property of this excellent lady.—*Christian Witness.*

"To the General Domestic Missionary Society of the Protestant Episcopal Church, the sum of $100; the Bass fund, $200*; the widows of St. Paul's Church, Newburyport, $200, the interest of which is to be paid on the twenty-fourth of December annually. And, after several other benevolent legacies, she has made the Society for the Relief of Widows and Orphans of Deceased Episcopal Clergymen of Massachusetts the residuary legatee of her estate, which will probably amount to $1200. Her late dwelling house is left, as a parsonage, to St. Paul's Church, after the decease of her aged nephew, Mr. Edward Bass."

* This is a fund for the more comfortable support of the rector of St. Paul's Church, Newburyport. It was commenced several years since by a legacy from Mr. Benjamin Balch. Additions have been made to it by others. When the interest amounts to $500, the rector will derive the intended benefit. The interest is to be added to a sum (not less than $500) to be raised by the parish.

At a meeting of the Standing Committee of this diocese, on Tuesday last, Mr. Azariah Prior, late pastor of the Second Presbyterian Church, Southwark, having presented the necessary testimonials, was received as a candidate for holy orders.—*Banner of the Cross.*

The Rev. G. W. Ridgely, we are pleased to learn, has accepted the call to the parishes of Chester and Marcus. His address is Chester, Delaware county, Pennsylvania. We trust that the ministry of our worthy and talented brother will be abundantly blessed to the people of his charge.—*Ib.*

SCOTTISH EPISCOPAL CHURCH.

We feel much pleasure in being able to state, that the unpleasant anomaly in St. Paul's Chapel, Aberdeen, is now happily removed. The clergyman, Mr. Harris, has signed the articles of union with the Scotch Episcopal Church, and has thus acknowledged the authority of Bishop Skinner. He has accordingly received a license to his cure, and is now a clergyman of the Diocese of Aberdeen. We would fain venture to express a hope that this example will not be without imitation, and that a measure so desirable in itself, and so deeply important in its consequences, will soon be adopted by the two congregations [those of Perth and Montrose] who still remain in a state of separation, and persist in rejecting the spiritual authority of the Scotch bishops, especially as the members of these congregations admit that there is now no solid impediment in the way to uniting.—*Montrose Standard.*

Scottish Episcopal Church—St. Paul's Chapel.—On Sunday morning last, the Right Rev. the Bishop of Aberdeen preached in this Chapel, at the request of the congregation, conveyed to him through Sir Michael Bruce of Stenhouse and Scotstown, Bart., and after a most feeling and affectionate address in reference to the union of the Chapel with the Scottish Episcopal Church, delivered a most eloquent sermon, taking for his text Rom. c. xv., v. 13, (being part of the epistle for the day,) "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

St. Paul's Chapel was built about 100 years ago, by families of wealth and influence in this part of the country devoted to the Episcopal form of worship, but who would not subject themselves to the pains and penalties at that time attaching to the Scottish Episcopal Church, and was supplied with clergymen ordained in England. This was the state with many other Episcopal Chapels in Scotland. They were nominally under English bishops, who occasionally gave them advice, and sent them pastors. On the Scottish Episcopal clergy, after the death of the last of the Stuarts, taking the oaths to the House of Hanover, the penal statutes became virtually, and afterwards were formally, repealed, and almost all these congregations submitted, by the advice of the English Prelates, to the Episcopal jurisdiction in Scotland. St. Paul's Chapel, adhering in all points to the ritual of the English Church, kept back, until a late Act of Parliament rendered more close the connexion of the English and Scottish Episcopal Churches, and the guarantee afforded by the canons of the latter for the English communion service (differing in some minor points from the Scottish) in any chapel that might prefer it, led to the proposal of a union, which was entered into with the most cordial and friendly feelings on both sides; formally completed a fortnight ago; and ratified as it were in spirit by the respected bishop of the diocese, being solicited to officiate in the chapel on the first convenient Sunday thereafter. The example which has been set by the highly respectable and intelligent congregation of St. Paul's, will, we trust, be speedily followed by the only two congregations in Scotland in the same circumstances—those of Montrose and Perth.

PRESBYTERIANISM.

A Mongrel Union.—We learn from the Londonderry Sentinel that a Mr. Gordon was *set apart*, on the 2d instant, as teacher of the Brownist Congregation in the city. When the *Senior Minister of the Synod of Ulster* took the leading part in the different services of the *mock* ceremony, he was assisted by a Mr. J. Godkin, late the ultra-radical editor of The Christian Patriot. Now that Independents begin to yearn after the imposition of Presbyterian hands on their "would-be" *ministers*, the hope gleams upon us, that ere long they may be induced to ascend as suppliants to the foot of the Episcopal throne. But to behold the Senior Presbyterian Minister in Ireland, *descending* to a Brownist Conventicle, and condescending to allow the *distinctive* principles of his own body to be swamped in those of Independency, and fraternizing with this Mr. J. Godkin, who, on this occasion, or rather during the "Soiree" that succeeded it, took occasion—"This was the unkindest cut of all"—to preach "on the all-sufficient and exclusive intercession of Jesus Christ, as the *only priest* or *presbyter* of the Christian Church!!!" This, indeed, is a mixture of liberalism and infatuation, which some sect, yet in the womb of faturity, may perhaps be able to analyze.—*Church Intelligencer.*

Hearne *v.* Stowell.—The effect of Lord Denman's judgment in this case is, that Mr. Stowell has been acquitted of the charge of libel; the Court being of opinion that his statements had no specific application to Mr. Hearne, more than any other priest of the Church of Rome. Each party, however, is left to sustain his own costs of suit.—*Ib.*

CALENDAR.

FEBRUARY.

6. Quinquagesima Sunday.
9. The First Day of Lent, commonly called Ash Wednesday.
13. First Sunday in Lent.
16. } Ember days.
18. }
19. }
20. Second Sunday in Lent.
24. St Matthias the Apostle.
27. Third Sunday in Lent.

MARCH.

6. Fourth Sunday in Lent.
13. Fifth Sunday in Lent.
20. Sunday next before Easter.
21. Monday before Easter, } Passion Week.
22. Tuesday before Easter. }
23. Wednesday before Easter. }
24. Thursday before Easter. }
25. Good Friday, and Annunciation of the Blessed Virgin Mary. }
26. Easter-Even.
27. Easter-Day.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Sexagesima Sunday, January 30, confirmed 25 in Grace Church.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bartlett, Rev. Hobart, M., 168 Duane street.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. T. M.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Moore, Rev. W. H., Eleventh st. near Sixth Aven.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

The Rev. R. C. Shimeall will preach next Sunday morning and afternoon, at the *Apollo Rooms*, Broadway, near Canal street. Services to commence at the usual hours.

Subject A. M.—The Importance of Divine Knowledge, the only effectual Safeguard against the *Doctrinal Delusions* of these *Last Days.*

Subject P. M.—The Burning Bush, illustrative of the *Manifestations* of Christ to the faithful in the Church.

N. B. The Three Lectures delivered by the Rev. Mr. S. on "*The Age of the World*," and "*The Signs of the Times*," are now in course of publication.

February 5, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers meet on Tuesday evening the 8th inst., at half past 7 o'clock, at the Sunday schoolroom of St. John's Chapel.

Wm. H. Bell, Sec'y.
New York, Feb. 4, 1842.

PROT. EPISCOPAL TRACT SOCIETY.

The regular meeting of the Board of Trustees will be held on Tuesday evening, the 8th inst., at 8 o'clock, at the Sunday schoolroom of St. John's Chapel.

P. E. F. McDonald, Sec'y.
New York, Feb 4, 1841

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a student of the P E Theological Seminary, $5; from a friend, $5; from A B, $2; from a penitent, $5; from L, $5; from a neighbor, $3; from H L, $5; by the hands of Swords, Stanford & Co. from A B C, $50; by the same hands, from A Norrie, Esq. $20; by the same hands, from J P S, $10; by the same hands, from D Austen, Esq. $10; by the same hands, from C A, $10; by the hands of Mr Sparks, communion alms of the chapel of St Paul's College, College Point, $32; by the hands of Mr Butler, from an Episcopalian, $100.

Further donations are much needed, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

Benj. Evans,
Missionary at Large, 360 Broome-St.
New York, February 3, 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From A B, $2. By Swords, Stanford & Co—from A Norrie, Esq, $20, ($15 for the poor, and $5 for the infant school,) From A B C, $25. By J A Sparks, Esq, from H L, $5.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, Lot Jones, 192 Allen-st.

February 3, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:

Faom William Bard, Esq. $5; Adam Norrie, Esq. $15, and $5 for the infant school; A B C, $20; J, $1—all through Swords, Stanford & Co. And from H L, $5, by Mr J Sparks.

Further donations will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or at the residence of the Missionary,

Jesse Pound,
February 3, 1842. 26 Vandam street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 27th ult., has received the following contributions, viz.

From Calvary ch, Smithland, Ky, quarterly collection, $4 37; St James' ch, Derby, Con, $17; Missionary Association of St Paul's, Boston, ($12 appropriated to Western missions,) $61 50; Evangelical Society of St Peter's ch, Salem, and Rev Mr Lyster's ch, Clinton, Mich, $25; Ladies' Circle of St Peter's ch, Salem, Mass, for Bishop Chase's diocese, $37 72; an unknown person for the Sunday school of J S Greene, Raymond, Miss, $3; —— ch, Augusta, Maine, $6; Trinity ch, Newark, N J, one half, monthly collection, $5 62; St Peter's ch, Charleston, S C, $29. Total amount, $189 21.

John D. Wolfe, Treasurer.
New York, February 3, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

By J S Sarver, Gambier, O, $0 60; St Paul's ch, Steubenville, $10; Church at Granville, O, from Rev A Sanford, for Africa, $5; China, 5—$20 60. St Luke's church Sunday school, Phil, for support of William White, at Cape Palmas, 1st payment, $20. Through B Howard, receiving agent, Missionary Association of St Paul's ch, Boston, $67 50; St Andrew's ch, Hanover, $2; Sunday school of St Paul's ch, Boston, balance of pledge for $80 for support of 4 children in Africa, $46—$115 50. Ladies' Sewing Circle of St Peter's ch, Salem, for Africa, $17 72; Christ ch, Andover, for Africa, $15 84; "Anna Humphreys' Society," St James' ch, Derby, Ct, education of Anna Humphreys, in Africa, $15. Per Rev J Payne—St Luke's ch, Phil, $5; Mr Donaldson of Emmanuel ch Kensington, Pa, for support of —— Donaldson in Africa, 1st payment, $20; unknown friend, Germantown, Pa, $50; Mr Smith and Mrs J Kempton, Manayunk, $12; collection, St Thomas ch, (col'd,) Phil, $10 45; last payment of the sum pledged by Mrs Payne's friends for her passage home, $19; pair of slippers from Miss Swearingen, Frederick City, Md, $3; amount received from Rev J A Clark, for African Mission, $60 47—less expenses paid on boxes, &c, $12 13—$48 34; Female Association of St Luke's ch, Germantown, $16 50—$134 79. From Rev W H Barnewell—from St Peter's Working Society, Charleston, S C, for Mardin, $50; for Africa, $20; a gentleman of St Peter's ch, Charleston, S C, for China, $106—$176. From E Wilcox, Esq, receiving agent, Phil, from a member of the Church of the Holy Trinity, Westchester, Pa, Rev Mr Bedell, $5; Female Society of St Andrew's ch, for the promotion of religion, for Greece, $50; for Africa, $50—$100—through Rev J A Clark; Female Bible class of St Paul's ch, Phil, for the scholarship of Helen May, and Samuel McCoskry, at Cape Palmas, under tuition of D Savage, $40; Mrs Eliza Bierne, Huntsville, Ala, for mission to Africa, per Rev Dr Tyng, $12; three ladies in the neighborhood of the Theological Seminary of Va, for support of Mary Selden, in the Rev Mr Miner's school, in West Africa, per Dr Alexander, $15; Thomas Robins, et al, trustee, being one year's interest on $1500, 5 per cent stock of the city of Philadelphia, belonging to the permanent fund of the Domestic and Foreign Missionary Society of the P Episcopal ch, $75—premium allowed by the city, $3 75—each committee, one half, $78 75—39 37; St Peter's ch, Phil, per F Gurney Smith, African mission, $40; Foreign mission, $10—$50; from the male Sunday school of St Paul's ch, Phil, per Rev Mr Newton, for 2 children at the school under the care of Dr Savage, named John Farr, and John D George, $40; St Paul's ch, Phil, for Foreign Committee, per Rev Mr Newton, $87 15; from Gideon Barton, Foreign Committee of appropriation, St Andrew's ch, Phil, for Foreign Missions, $100; from G Barton, do, for Greek Mission, $5 75, for Cape Palmas $3, China mission $3—$11 75; Ladies' Missionary Association of Christ ch, Phil, per Rev J Payne, African mission, $50—$550 27. From Trinity ch, Newark, N J, monthly collections, one half, $5 62; J W H, Newark, N J, $8 33; St Paul's ch, Norfolk, Va, per Rev Mr Miller, $2 50. Total amount, $1082 17.

J. Smyth Rogers, Treasurer.
New York, Feb. 3, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

A collection in Calvary ch, Brooklyn, Rev Wm H Lewis, rector, $17 37. From Mrs J Dow, annual, $2. Mrs Jane Raymond, do, $2. H H Stevens, do, $2. Total amount, $23 37.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.
New York, February 3, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Immanuel ch, Little Falls, Rev Edward Livermore, special appropriation from monthly offerings, for Education and Missionary fund, $6. Chapel of St Ann's Hall, Flushing, collection, by the hands of Rt Rev Bishop Onderdonk, for Missionary fund, $50 41. Total amount, $56 41.

C. N. S. Rowland, Treasurer,
Feb. 3, 1842. 55 Water-st.

BARTLETT & WELFORD

HAVE just received from the Oxford University and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works. 2 vols. 8vo.
Jones' Canon of the New Testament, 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
Rev. C. Leslie's Works. 7 vols. 8vo.
Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.
Palmer's Origines Liturgicæ. 2 vols. 8vo.
Archbishop Sharp's Werks. 5 vols. 8vo.
Dr. South's Sermons. 7 vols. 8vo.
Stillingfleet's Origines Sacræ. 2 vols. 8vo.
Strype's Annals of the Reformation. 7 vols. 8vo.
" Memorials of do. 6 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 Broadway, under the American Hotel.
February 5, 1842. tf

TEACHER WANTED.

A PROTESTANT LADY, fully competent to teach in a family establishment of Young Ladies where the number is limited. Good references required.

A knowledge of the French in teaching and speaking, and of Music, is particularly necessary.

Address the Rev. Robert Bolton, New Rochelle.
February 5, 1842. 2w

BISHOP CHASE'S REMINISCENSES.

THE subscriber has just received No. 5, October, 1841, of Bishop Chase's Reminiscences. Price, fifty cents per number. It is now ready for delivery.

ALEXANDER V. BLAKE,
New York, Feb. 5. 54 Gold street.

CHURCHMAN'S LIBRARY.

THE volumes of this Library are of a standard character; they are highly recommended by the bishops and clergy of the Protestant Episcopal Church. Each volume complete in itself; can be had separately or in uniform sets.

Heart's Ease; or a Remedy against all Troubles by Symon Patrick, D. D., late Lord Bishop of Ely.

A Discourse Concerning Prayer, and the Frequenting Daily Prayers; by the same author.

Godly Meditations upon the Most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late prebend of Westminster.

Disce Mori—Learn to Die. By the same author.

Sacra Privata; the Private Meditations, Devotions, and Prayers, of the Right Rev. Bishop Wilson. The only complete edition.

Thoughts in Past Years; a beautiful Collection of Sacred Poetry, by the author of the Cathedral.

The Early English Church; or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives.

Christmas Bells; a Tale of Holy Tide, and other Poems. By the author of Constance, Virginia, &c.

☞ The succeeding volume of this beautiful uniform series will be entitled Disce Vivere, Learn to Live, by Christopher Sutton, D. D.

D. APPLETON & CO., Publishers,
Jan. 29. 200 Broadway, New York.

DR. HENSHAW'S SERMON.

ON the Death of the Rt. Rev. Richard C. Moore D. D., Bishop of the diocese of Virginia, just received and for sale at this office. Jan. 29.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16. tf

BOOK FOR EVERY FAMILY.

BROWNELL'S FAMILY PRAYER BOOK,

BEING a Commentary on the Book of Common Prayer, in one octavo volume of 800 pages, is published by the subscriber, on beautiful fine paper, and in various styles of binding.

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single countryman of Connecticut has circulated in his own neighborhood, one hundred copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, be ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged,	5 50
Philadelphia sheep, library style,	5 00

Orders from the Rev. clergy, and Episcopalians generaly, solicited, by
ALEXANDER V. BLAKE,
Jan. 29. 54 Gold street.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

JUST RECEIVED, *at this office, and for sale*: Temple and the Country Parson
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.
J. A. SPARKS, 111 Nassau st., up stairs.
December 25. tf

REPORT ON EDUCATION. Presented to the General Convention of *the Protestant Episcopal Church*, at its session in New York, October, 1841.

CALENDAR OF SCRIPTURE LESSONS for the Young, for the year 1842. Prepared for *the General Protestant Episcopal Sunday School Union.*

Published and for sale
At the Church Depository,
Jan. 22, 1842. 28 Ann st.

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, *revised and enlarged by* the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co., can be had also of
J. A. SPARKS,
at the office of the Churchman.
January 22, 1842.

ORGANIST.

A EUROPEAN LADY, just arrived, is desirous of obtaining a situation in the above capacity, having had charge of an Organ for a number of years, has no doubt of giving every satisfaction.

Letters addressed "Organist," at this office, will be attended to. Jan 14, 1842—3t$

ORGAN MUSIC.

A CHOICE collection of Voluntaries for the Organ, by the first masters, for sale very low.

Apply to J. A. SPARKS, office of the Churchman, 111 Nassau street. Jan. 22, 1842

NEW BOOKS,

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A Tale of the Olden Time, for Children—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH—(A new book for young persons.)
Treatise on Prayer,
Visit to Nahant,
Infant Brother,
Blossoms of Childhood,
Agathos,
A Week in the New Year,
Francis Lucas,
Visits to Aunt Clement,
Patrick's Book for Beginners,
The Blessings of Providence.

For sale at the Church Depository, 28 Ann street.
January 7, 1842.

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel.

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.
December 11. tf

FOR SALE AT THIS OFFICE,

PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841.
Sept. 25—tf

THE CHURCH, THE FULNESS OF CHRIST:

BISHOP DOANE'S SERMON

At the Consecration of the Parish Church of Leeds.

(*Concluded.*)

It is in this great and glorious cause, the greatest and most glorious that can engage the interest and actuate the energies of men, that we, beloved brethren, have been gathered here to-day. Deeply and fervently does every pulse of mine,—dear friend of many years,* by whose suggestion I stand here, partaker of your joy,—beat in accordance with your own. This noble structure, projected in such deep, far-reaching wisdom, pursued to its completion with such fidelity, munificence and perseverance, and now given up to God, and taken, in His name, by His ambassador, is His own testimony to the truth and power of His own word, the fulfilment of His own promise to be with and to bless His Church. Long may it stand, the witness of the faith delivered once to the old saints; the birth-place and the home of thousands and of myriads that shall unite their spirits here, in piety and prayer, to join before the throne their songs of ceaseless praise. Here, through long ages, may the daily service lift its steaming incense from true penitent and faithful hearts, accepted, through the blood of Jesus, at the mercy seat of heaven; and bring, like dews that fell before on Hermon's favored hill, showers of immortal blessings. Here, through long ages, may the testimony of that truth be held which "holy men of old" received from the anointed lips of the incarnate Word, and at their life's cost bore about for the instruction and conversion of a guilty and rebellious world; and, having sealed the message with their blood, committed it to other "faithful men," who should come after them, and they again, in an unbroken line, to us. Here, through long ages, may that sacred font pour, in perennial stream, its pure regenerating wave; that holy altar minister, in never stinted, never disregarded, plenty, its spiritual and immortal banquet; "the means of grace," through which, to penitent and faithful hearts, the purchase of the Cross assures the "hope of glory." Here, may the promise be fulfilled, "lo, I am with you always even unto the end of the world:" and may there never fail from out these courts a priesthood, in the line which takes commission from the day of the Ascension, on that mount in Galilee, clothed in the righteousness of their triumphant Head, and burning with His love for human souls; nor yet a people, waiting on their ministry with joyful hearts, showing forth the praises of Him that calls them from the world, and hastening on, in faith, and penitence, and charity, and prayer, the coming of His glorious kingdom! "Even so, come, Lord Jesus!"

Most reverend brother, and right reverend brethren,† it is no ordinary providence of God that brings us here together. In other days, solemnities like this were the occasion, when the bishops of Christ's Church were wont to come together from distant provinces, for the confirmation of the faith, and the increase of charity, and to renew their solemn vows to God, and pledge themselves, each to the other, to new service, and, if need should be, new sufferings, in his name. Is it not so again? Shall it not be so now? From the far-distant West, a Bishop of that Church, which, as the youngest daughter of the Saviour's household, has so much to acknowledge, and so gratefully acknowledges it, of "first foundation," "under God," and "long continuance of nursing care and protection,"‡ *I come, to pay my vows here, in my fathers' Church, and to my fathers' God.* Just on the eve of my departure, the Convention of my diocese, with other marks of faithful love,§ which live for ever in my heart of hearts, placed in my hands such words as these:—"Resolved, that we humbly and confidently trust, that the renewal of friendly intercourse between the branches of the Church Catholic in England and America, under auspices like the present, will contribute, by the divine blessing, to extend and strengthen the holy influence of evangelical truth and apostolical order, in their purity and integrity, and to revive that spirit in both Churches which, in by-gone days, made our venerable mother the glory of Christendom, 'the bulwark of the Reformation.'" At every point of my delightful pilgrimage, from the time-honored towers of Lambeth, and from that venerable prelate, whose spirit of meek wisdom and of ancient piety sits on them, as a crowning charm, through all the orders of the Clergy, and all the Laity, these sentiments have met a prompt and full response. And I am now here, with my loins girt|| for my long voyage, to join, with hand and heart, in this most interesting service, with the most reverend Metropolitan, and the right reverend Diocesan, and a right reverend Bishop of the sister Church in Scotland, that so I may take back to my own altars the golden cord, three-stranded, of our Catholic communion. Warmly will they receive it, who work with me there, as fellow-helpers of the Gospel, and fondly cherish it. Their hearts will soften, and their eyes will swell, as I describe the glories of this day, at the remembrance of the days of other years. They will think of the homes which their forefathers left, the happy homes of England. They will think of the love that followed them, to furnish them with spiritual pastors,¶ and to help them to set up their humble folds. They will recount the acts and offices of bounty which refreshed the fathers' heart, and still refresh the children's. Above all, they will remember how, when fervent Seabury** set out on his adventure for the Cross, the bishops of the Church of Scotland heard his prayer, and sent him back, with the authority and grace of the Episcopate, to be the first Apostle of the West: and, turning them to Lambeth, to that simple chapel, where the patriarchal White†† received that office of a bishop, which, with divine permission, he conveyed to twenty-six, they will thank God, as I do, with an overflowing heart, that one, in whom these noble lines are blended,‡‡ was permitted, in his providence, to stand to-day at their twin source, and to re-combine them in this animating service; the clearest and most powerful demonstration§§ which this age has shown, that Christ's Church every where is one, and Catholic truth and Catholic love, still, as in other days, the bond of Christian hearts.

Brethren, right reverend, reverend and beloved, it is written in the elder records of our faith, that when the ark of God was on its progress towards the hill of Sion, it rested once, for three months, in the house of Obed-edom: and the Lord blessed Obed-edom and all his household.|||| "And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." As I have gone from scene to scene of highest interest and rarest beauty in this most favored land of all the world; contemplated its arts, its industry, its wealth; enjoyed its comforts and refinements; and shared, with a full heart, the peace and happiness of its dear Christian homes; as I have thought of its attainments in science and in letters; as I have recounted its feats of arms and fields of victory; as I have followed through every ocean and through every sea its cross-emblazoned flag; and seen that on the circuit of its empire the sun never sets; I have asked myself, instinctively, whence, to so small a speck on the world's map, a sea-beleagured island, sterile in soil, and stern in climate, Britain, cut off, in ancient judgment, from the world¶¶—such wealth, such glory, and such power? And the instinctive answer has returned spontaneous to my heart, "the Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." Yes, from my heart, I say, the strength of England is the Church of England. Your wealth, your glory, and your power, is but God's blessing on your kingdom, as the home and shelter of His Church. Here, in the very days of the apostles, it took root. Here, in the earliest ages, it was tended by true pastors, and enriched with martyrs' blood, poured out, like water, on a thousand fields. Here, ancient piety and ancient charity lavished their treasures, to endow it, and sent up their hearts in prayers for blessings on their deed. Here, kings have been the nursing fathers, and queens the nursing mothers of the Church; and here, the State, with truest wisdom, has allied itself to her, and, in the shelter of her shadow, sought for favor and protection, on itself, and on the people of its care. Here, when the force and fraud of fallen and corrupted Rome had piled its mountain mass of worldliness and pride, true hearts took strength from God, to heave it from its tottering centre; and true hands embraced the burning stake, and kindled with it such a fire upon its altars as never shall go out, but burn and blaze for ever, as the beacon-light of Christian liberty and Christian truth. Here, never have been wanting bishops, that would brave the dungeon, or endure the rack, for Christ's sake, and His Church. Here, never have been wanting faithful pastors, feeding Christian flocks, upon a thousand hills, and in a thousand valleys, in the green pastures of the Gospel, in simplicity, and purity, and peace. Here, from the schools and universities, endowed by Christian bounty, and controlled by Christian wisdom, and imbued with Christian piety, a never-failing stream of godly and well-learned men have still gone out, to serve the Church, and to adorn the State. Here, from ten thousand altars, prayers have constantly ascended from devout and faithful hearts, for blessings upon England; and have fallen in showers of mercy on the land and on its quiet homes. These are your arts, my friends, these are your arms. The strength of England is in Christian hearts. The sunlight of its splendor is the radiance which is reflected upon its Christian spires. The anchors that have moored your island, and preserved it immoveable, are the deep roots of old Cathedrals. And the armament that keeps its virgin shore unsullied, is the squadron that conveys to distant lands your missionary enterprise. Be these your arts, my friends, be these your arms! Cling to your fathers' Church, cling to your fathers' God! Increase your folds! Multiply your pastors! Gather in your scattered sheep! Compass the earth with your Colonial bishoprics! This is the strength which will procure no enmity. This is the glory which will provoke no war. It is the strength in which humanity itself shall be made strong. It is the glory which shall overflow, and bless the world. The strife shall then be, not for personal aggrandizement, but for new empires to the Cross. The end and aim of such an emulation, the bringing on of that most blessed day, when all the kingdoms of the world shall be "the kingdoms of our Lord and of His Christ."

In this most gracious and most glorious work it is your privilege, my brethren, to unite, this day. This noblest trophy of our age to the great cause of Catholic truth and love, is reared by individual efforts. Private hearts have planned, and private hands have reared, this temple, to the worship, in your fathers' faith, and through your fathers' prayers, of your own fathers' God. They have done so in that lofty faith, which, when it sees the end, trusts that the means will come. It is from your hearts and through your hands that God this day will vindicate, to them who trust in Him, His own most gracious word. Open wide your bosoms to the sway of that most gracious Spirit, of whose countless gifts the best and most illustrious is charity. Prove that the fathers' blood still circles in the children's veins. Prove that the fathers' spirit still inspires the children's hearts. Prove, by your free and liberal contributions, that you are not of those who would desire to serve the Lord with that which costs you nothing; but that, having given up, first, your own selves to the Lord, your chief delight and highest glory is, to heap His altar with your treasures, and to pour your hearts out at His cross.

Brethren, beloved in the Lord, this is the first, this is the last, time of my ministry among you. Shortly, a thousand leagues of sea will roll between us. Blessed be God, the circle of the whole earth cannot divide the faithful hearts which have been knit in Christian love. Blessed be God, the communion of saints takes in both worlds; and, joining each to every other, joins all to God. Never, while a pulse shall sway the native currents in my breast, shall this day be forgotten. Often, as I shall sit among the loved ones of my house, or shall go in and out among the flocks, of which the Holy Ghost has made me overseer, this solemn scene—the holy temple, the mighty congregation, the company of white-robed priests,*** those bishops, venerable and beloved, the sacred services, the unearthly music, every incident and circumstance, and every deepest feeling that was touched and stirred—shall rise before the vision of my soul. Never, without the heartfelt prayer: "Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sake, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good." Grant it, God of our salvation, for thy mercy's sake in Jesus Christ: and to Thee, the Father, Son, and Holy Ghost, shall be ascribed the glory and the praise, now and forevermore. Amen.

* The Rev. Dr. Hook, Vicar of Leeds, by whose request the preacher came to England, for this service.

† Allusion is here made to the presence of his Grace the Lord Archbishop of York, the Metropolitan, the Lord Bishop of Ripon, the Diocesan, and the Lord Bishop of Ross and Argyle.

‡ See the Preface to the Book of Common Prayer of the American Church.

§ "Resolved, That this Convention have heard with mingled feelings of gratification and regret, that the bishop of this diocese is about to separate himself from it by a brief absence; gratification, that the intercourse between the Church in England and that in America, so long interrupted by restrictions of state policy, will be renewed, by his visit, in strict accordance with catholic principles and ancient usage; regret, that even in such a cause, and with such an object, the diocese is to be deprived for a time of his labors and example—labors and example directed by a mind so enlightened, a heart so sound, and a zeal and an ability so pre-eminent and successful.

"Resolved, That we humbly and confidently trust that the renewal of friendly intercourse between the branches of the Church Catholic in England and America, under auspices like the present, will contribute, by the Divine blessing, to strengthen and extend the holy influence of 'evangelical truth and apostolical order' in their purity and integrity; and to revive that spirit in both Churches which, in by-gone days, made our venerable mother the glory of Christendom, the 'bulwark of the Reformation.'

"Resolved, That we hereby assure our Right Rev. Father in God, of our affectionate interest in his safety and welfare during his proposed voyage and visit; and that our prayers shall ascend to Him in whose hands are all the corners of the earth, that he will be pleased to guide and guard him in his absence, and to restore him speedily to the flock over which the Chief Shepherd hath set him, to the comfort and joy of us all."

|| In two days, the preacher embarked for America.

¶ But, alas! not with bishops.

** Consecrated in Scotland, Nov. 1784.

†† Consecrated, with Dr. Provoost, at Lambeth, Feb. 4, 1787, by Archbishop Moore.

‡‡ In a late conversation with the venerable President of Magdalen, Dr. Routh, he spoke of ours as "the Scoto Anglican succession."

§§ Such I must regard the presence of Bishops of three branches of the Catholic Church, with the venerable Archbishop of York, surrounded by more than three hundred Clergymen, in the midst of a congregation of four thousand.

|||| 2 Samuel vi. 10-12.

¶¶ "Britannos orbe divisos."

*** The attending Clergy were all in surplices.

The Episcopate is one; it is a whole, in which each enjoy full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny: even as the sun has rays many, yet one light; and the tree boughs many, yet its strength is one, seated in the deep-lodged root; and as, when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light; break a branch from the tree, once broken, it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon all places, while its unity is not infringed. She stretches forth her branches over the universal earth, in the robes of plenty, and pours abroad her bountiful and onward streams; yet is there one head, one source, one Mother, abundant in the results of her fruitfulness.—St. Cyprian, translated by *the Reverend Charles Thornton*, in the Library of the Fathers, Oxford, MDCCCXXXIX.

From the London Morning Post.

ANTI-POPISH DEMONSTRATION.—SCRIPTURAL EDUCATION.

On Monday evening, November 22, a meeting of the friends of Scriptural Education in Leeds and the neighborhood, was held in the Music Hall, Albion street, Leeds, to receive a deputation from the Church Education Society in Ireland, a society which was established about two years ago, and is under the direction of his Grace the Primate and the Bishops of the Irish Church.

Amongst the gentlemen present were J. R. Atkinson, Esq., R. Bramley, Esq., Dr. Hopper, Henry Skelton, jun., Esq., E. J. Teale, Esq, W. D. Skelton, Esq., the Rev. Dr. Holmes; the Rev. A. Martineau, vicar of Whitkirk; the Rev. John Bell, vicar of Rothwell: the Rev. G. Richards, Wortley; the Rev. W. H. Teale, the Rev. G. T. Warner, the Rev. T. Sturgeon, the Rev. T. Todd, the Rev W. D Morrice; the Rev. J. W. Whiteside, Trinity Church, Ripon; the Rev. W. A. Butler, Professor of Moral Philosophy in the Dublin University; and the Rev. T. Walker, of Dublin, Secretary to the Society.

The Rev. Dr. Hook opened the proceedings by observing, that many opportunities had occurred for stating to the persons assembled in that room the history of the Church of England, and the history of the Church in Scotland, and the history of the Church in the United States of America; but with the history of the Church of Ireland they were, perhaps, less familiar. The reason, he said, is obvious. Since the union of the two kingdoms, the two Churches have been united. As the two kingdoms have become one kingdom under one Sovereign, so the two Churches have become one Church under the Archbishop of Canterbury, who may be regarded as the Patriarch of England and Ireland. And since the union, therefore, the history of the Church of Ireland has been identified with that of the Church of England. But though now united, the two Churches had, under God, a different origin, and are two distinct branches of the one holy Catholic Church.

Who first introduced Christianity into Ireland is not known; nor does it much signify, for the founder, under God, of the existing Church, was the great St. Patrick; from him, the clergy of the Catholic Church established in Ireland derive their apostolical descent. By a regular series of consecrations and ordinations our clergy, and they only, can trace their succession from him, and through him from the Apostles. That this succession was kept up till the time of Elizabeth, our enemies themselves will allow. The question, therefore, is, whether that succession was at that time lost, and this we defy our adversaries to prove. For it is a well known fact, that of all the countries in Europe, there was not one in which the process of the reformation was carried on so regularly, so canonically, so quietly, as it was in Ireland. The Popish schism did not commence in England until the 11th or 12th year of Elizabeth; till then those who were attached to the Roman superstitions conformed to the Reformed Church; it was not till that time that the Bishop of Rome committed the sin of setting up altar against altar. But in Ireland the Popish schism did not commence till the end of Queen Elizabeth's reign, and she reigned above forty-four years. Until that time altar had not been raised against altar by the wickedness of the Pope and his agents, contrary to the canons of the Church Universal. Thus, the existing clergy of the Church of Ireland, whether we regard their order or their mission, and, consequently, the Church itself, are the only legitimate successors of those by whom that Church was founded under God. The clergy of the Popish sect introduced at the close of Queen Elizabeth's reign, we know whence they are. They are not the successors of St. Patrick, but of certain Spanish and Italian Jesuits, who came to Ireland, and there established their sect. But here, peradventure, the adversary may object, "admitting that you have the succession, yours are certainly not the doctrines which were originally held by the Irish Church, and to propagate which it was established by St. Patrick." We may certainly admit that some changes, owing to circumstances, may have taken place in some of our forms and ceremonies, but as to our doctrines, who are our opponents? And in opposition to the Popish sect, we may easily prove, that by St. Patrick were *not* held those doctrines by holding which that sect is distinguished from the Catholic Church of Ireland.

It is well known that about the period of our Reformation, a Reformation was also proposed by Churches in communion with Rome. It was acknowledged on all hands that the most debasing superstitions and corruptions and the grossest immorality had crept into the Church, and to reform these the Council of Trent was held, but, instead of reforming, the Council actually confirmed the very worst abominations both in doctrine and practice. Among the canons of that Council there is one which, in plain defiance of Scripture, anathematizes all who declare that the clergy may contract marriages. Did St. Patrick hold this unscriptural and demoralizing doctrine? If he did, he was little better than a parricide and bastardized himself, for he was the son of a deacon and the grandson of a priest. (Applause.)

Again; the Papish sect in Ireland prohibits the perusal of the blessed Word of God, the Holy Scriptures, a sure sign as well as cause of the demoralization and doctrinal corruption of any sect or Church, It is by placing the Scriptures in the hands of the people; by referring the people to the Scriptures to confirm the teaching of the Church, that the Church is preserved in its purity; our motto is, not the Scriptures without the Church, or the Church without the Scriptures. (Applause.) It is thus that we are opposed to the two extremes, the ultra Protestant extreme, which would give the Bible without the Church, and the Popish extreme, which would give the Church without the Bible. A Church must become corrupt when the Bible is not freely circulated in it. And did St. Patrick withhold the Scriptures from his people? No. It is stated by one of the most holy men of the Gallican Church, Fenelon, that such prohibition did not exist in any part of the Church before the 12th century.

Again; did St. Patrick introduce the worship of images? Did he teach men, like the modern Popish sect in Ireland, to fall down before stocks and stones? This could hardly be, for he flourished about the year 431, and the very first Council which gave sanction to that heresy was held in the year 787, when the clergy of Ireland united with the clergy of England in doing what they do now, in protesting against it. Once more, the Popish sect in Ireland insists on that doctrine which destroys the very nature of a sacrament, and has led the most atrocious superstitions, the doctrine of transubstantiation. And did St. Patrick hold this doctrine? No. For this doctrine of transubstantiation was not dreamed of till the 8th century; in the 9th and 10th centuries it was still disputable, and when, in the 13th century, the Pope of Rome sought to have it recognized in an Italian Council, the doctrine was opposed by many divines, and protested against by the clergy of Ireland and England. Yet further, the Popish sect in Ireland withhold the cup from the laity in the Eucharist; thereby depriving them of the Holy Sacrament: for a Sacrament is no Sacrament if it be not administered as our Lord appointed. Did St. Patrick commit this sin? This was undoubtedly not the case, for at the Council of Constance, in the 15th century, wherein the enactment was first made to withhold the cup from the laity, it was admitted to be a regulation not only contrary to Scripture, but also opposed to primitive tradition. Nor could St. Patrick have taught the Roman doctrine of purgatory, for he had been dead a thousand years before that doctrine was acknowledged as an article of faith by any portion of the Church.

Finally, the Popish sect in Ireland asserts the supremacy of the Pope of Rome; but until the Synod of Kells, in 1152, the Archbishops of Ireland would never condescend to receive their palls from Rome; and down to the year 1315, a Popish author acknowledges that Irish ecclesiastics took no oath to the Pope, and that *they* never applied to the See of Rome, as the bishops of the Popish sect in Ireland now do for bulls of nomination, institution, or exceptions; that they never appealed to Rome for the decision of ecclesiastical causes. The usurpation of the Pope is indeed in direct violation of a canon of the Universal Church—a canon of the third general Council—that of Ephesus in 431, decreeing that no bishop should assume authority over another. You see, then, continued the Vicar, the founder of the Irish Church did not introduce those doctrines by which the Popish sect in Ireland is distinguished from the Catholic Church—our own Church in that country. I may add that the Popish sect in Ireland is marked by a spirit and temper as much opposed to that of true Christianity, real Catholicism, as are its doctrines. We, in England, are chiefly in dread of ultra-Protestantism. Many true Churchmen tremble to think of what will be the consequence, if, as is probable, ultra-Protestantism once more gains the ascendant. I know how they dwell with horror on the atrocities and persecutions of which the Puritans or ultra-Protestants were guilty under the usurpation of Cromwell, when they murdered their King and slaughtered their Primate. And the spirit is unchanged, as exhibited in too many of the publications of the religious world; some ultra-Protestants glory in the deeds of their ancestors; and many true Churchmen, I say, are looking forward to the time when, under a similar persecution, they will have to take up their cross; and if, my brethren, we shall be called upon thus to suffer for our crucified Master, in suffering endured for his sake may we be prepared to glory. (Applause.)

But although I am not the vindicator of ultra-Protestantism, I would entreat my brethren to remember that the Papists have been *as* cruel, if not more so; that if the persecution of Churchmen under Cromwell was severe, the fires of Smithfield are not to be forgotten when they glared disgrace upon the bloody reign of Queen Mary; that Papists likewise murdered the Primate of our Church; and that if they did not destroy a King, they did at least attempt to do so, in the Gunpowder Plot. And if you desire to see how the same atrocious spirit rests among the Irish Papists of the present day, I would advise you to read the articles written by a very high Churchman, Mr. Sewell, in the *Quarterly Review*, on the state of Ireland. As we are dreading the ultra-Protestant ascendency here in England, so are our brethren in Ireland dreading the Popish ascendency; and while we are defending ourselves against the ultra-Protestant extreme here, let us prove that we adhere to the middle position of our Church, by aiding our brethren in Ireland, in defending themselves against the Popish extreme. Ay, my friends, *our middle position*, in which it is our blessing to be placed; let us keep to that; let us remember that if our Church opposes the ultra-Protestant extreme by her Prayer Book, she, at the same time, opposes the Popish extreme by her articles; let us remember that by our ritual we are Catholics, by our articles Protestants. I know how anxiously earnest-minded, kind-hearted, pious men long for union, how their charitable hearts look back with fond delight to the union of the primitive Church: and to effect union, if they favor the ultra-Protestant extreme, they would sacrifice our Prayer Book; if they favor the Popish extreme, they would sacrifice the Articles; but if we be true Churchmen we shall seek union, not by concession either on the one side or on the other, but by carefully maintaining that truth which it is our glorious privilege to possess; and according to which we hope that ultra-Protestants may be by degrees rendered more Catholic in principle and in temper, while Papists may be induced to reform.

We are placed by Providence in the centre between the two extremes, and we shall violate the will of our God if we quit this our providential position. We may regret it, but we cannot alter the fact that the Church is divided; we must do the best we can under the given circumstances. I would compare the Church to that glorious river the Rhine, which I this year re-visited. I saw it first flowing in one mighty undivided stream. It was beautiful to look upon. It reflected the glories of the heaven above. As we descended, however, we found it divided into several channels. And I thought of the Church, which was at first, like the Rhine, one united stream, but is now divided into many channels. We may wish that it were not so divided. We may hope that the various channels will be reunited ere they join the ocean of eternity. But we shall not effect a union by mingling our own sweet waters with the muddy canals of human invention; or by going to another channel, wider, it may be, than our own, but polluted and defiled. Let us rather rejoice in the purity and brightness of our own channel, and endeavor to make its waters still sweeter and purer, and brighter. They who so feel will gladly assist their brethren in Ireland, and avail themselves of that excellent society, the Irish Church Education Society, as the means of expressing their sympathy.

(*To be continued.*)

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Oct 22—tf

JOURNAL OF CONVENTION.

THE Journal of the Fifty-Seventh Convention of the Diocese of New York, is now ready for delivery. Copies have been mailed for the clergy, and for the lay delegates who attended Convention; and packages have been forwarded to those parishes with respect to which the Secretary has received instructions, agreeably thereto, in every instance where this was found practicable.

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January 15, 1842. 3t

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December 18.

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December 5—tf.

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